



THE **Instructor**
JANUARY 1965



Art by Alvin Gittins.

The Price of a Happy New Year

by President David O. McKay

contributions are like paint and powder on the sal-low cheek, the mere semblance of the thing desired.

Happiness from Accomplishment

One source of happiness springs from the realization of having accomplished something worthwhile; misery, from the realization of having failed. How, then, can one be happy who sincerely makes a resolution, and then ignobly fails to keep it? The accomplishing of a fixed determination in the quest for truth and nobility of soul always produces happiness. Failure and vacillation always bring corresponding unhappiness. One is like the godly sorrow that worketh repentance to salvation not to be repented of; the other, like the sorrow of the world that worketh death.

Too many are not willing to pay the price of a happy New Year. They drift along aimlessly, hoping that peace and comfort will come to them as does sunshine on a summer day. They forget that rain, hail, snow, and the biting frosts of winter come in the same way. He who would possess happiness must pay the price of effort. It is one of the laws of life that each acquisition has its cost.

A muscle can be developed only by expending muscular energy. Intellectual advancement can be obtained only by mental activity. Spiritual growth comes only by spiritual endeavor. And happiness is realized only through righteous desires and worthy accomplishments. What sublime peace, what infinite power must have filled Christ's soul when, toward the close of His earthly mission, He could say, "... I have overcome the world!" (John 16:33.) Oh, how great the distance between the heights of His sublimity, and the depths of the degraded soul, drifting in the slime and filth of indulgence, blindly

DURING the next few weeks "Happy New Year" will be, perhaps, the most frequently repeated phrase in the English language. Every time it is spoken sincerely, it will throw a ray of sunshine into some life. Often it will brighten the spark of hope and give new zest to him whose spirit has been darkened. It will carry with it the message that the Old Year, with its failings, faults, and failures, has passed forever, and that a New Year comes laden with fresh opportunities and rich promises of success.

With hopes thus renewed and ambitions stirred, we find ourselves making resolutions. Some of them, it is true, are weak, frail things that struggle feebly for existence and then die, as if prematurely born. Others are strong, vigorous, and clean-cut, destined to become potent factors in our lives.

Secret of Happiness Lies within Us

Few of us stop to consider how closely related these resolutions are to the happiness that we anticipate the New Year will bring us. The secret of happiness lies within each of us, side by side with our resolutions and desires. It never comes from without. It cannot be stolen; it cannot be purchased, for it is above price. It is true wealth; and friends will make it the brighter when it is already shining within, but when it is not in the heart, all outward

(For Course 5, lesson of March 21, "Repentance Is Necessary"; for Course 8, lesson of March 28, "A Leader Is True to His Calling"; for Course 17, lesson of March 21, "Purpose of Life"; and for general reading.)

thinking, if he thinks at all, that happiness is allied with physical gratifications!

True Happiness in Christlike Life

True happiness is found in living the Christlike life—on Monday, as well as on Sunday. He who is virtuous only at intervals proves that his pretended virtue is but a sham. Such a person lacks sincerity, the foundation of a true character, without which happiness is impossible. He who seeks for happiness alone seldom finds it; but he who lives, that is, who loses himself to give happiness to others, finds that a double portion has come to himself.

One of the missions of The Church of Jesus Christ of Latter-day Saints is to assist mankind in overcoming evil and in cherishing the good. Repentance is an eternal principle of salvation; and the thrust of our weaknesses and sins upon the Old Year, to be carried into the never-returning past, is but the practical application of this sublime principle.

Membership in the Church carries with it the responsibility to overcome temptation, to battle error, to improve the mind, and to develop one's spirit until it comes to the "measure of the stature of the fulness of Christ." Habits of intemperance and sensual pleasure should have been buried in the waters of baptism. What folly to permit them to return when one realizes that not happiness but misery is allied with indulgence in sin!

The Happiest Man

Truly, the happiest man is he who not only resolves, but who, with the help of the Lord, succeeds in adding to his "... faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (II Peter 1:5-11.)

Undoubtedly, somewhere on the scroll that the New Year brings, there will be marks of disappointment, discouragement, difficulty, and perhaps sorrow; but we shall try to meet these with unfaltering determination, relying upon God to strengthen us in weakness and to give us fortitude in trial. Thus overcoming what we can, and bearing bravely what we must, we shall experience the joy of mastery akin to that which Jesus felt when He said: "... Be of good cheer, I have overcome the world." (John 16:33.)

Library File Reference: Happiness.

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THE BEST FROM THE PAST

This year we begin a new supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Some people will have back copies or bound volumes. For those who do not, back copies of some issues are available for 35¢ each. Starred numbers are not available. For these, please use your ward library. If you wish to purchase available copies, let us know which ones, or quote the code numbers on the chart which are of interest to you, and send 35¢ for each copy desired.

Abbreviations on the chart are as follows:

First number quoted is the year. (e.g., 60 means 1960.)

Second number quoted is the page.

FBS—flannelboard story.

CS—center spread.

ISBC—inside back cover.

OSBC—outside back cover.

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PERSUASION . . . GENTLE

by Monroe J. Paxman*

"You wouldn't believe how Bob talked to his dad!" said the boy earnestly to his scoutmaster. "Bob told his dad he was going down town. His dad was mad and said it was too late. But Bob said, 'Well, I am going anyway'; and he went." The boy paused thoughtfully. "I wish we could get him into our troop—I believe we could straighten him out. His dad always gets mad, but Bob gets away with anything. With you, it's different. You always insist we do what is best for us."

In his youthful wisdom the scout had illustrated two important principles for parents:

1. Annoyance may be interpreted by the child as parents' self-protection rather than love. In court and in Church I meet many boys and girls who resent their parents' anger, and I believe it is because parents need to emphasize that their disappointment arises out of concern for promoting the child's happiness and development. Annoyance has its place, of course; and it is well for a child to learn to avoid actions which annoy people. But if the child concludes that parents are only interested in their own comfort, the parents have failed to convey their love and interest in the child's growth toward self-discipline and maturity. Better for Bob's father to say, "You will feel better about your school tomorrow if you stay home and study and then get a good night's sleep."

These phrases say to a boy: "I love you." "Your happiness and satisfaction make me happy." "As you show growth and personal responsibility, I am pleased because I know you enjoy life more." How much better it is for a boy's heart to ring with reassurances of parents' love than for him to see his parents "mad" and have to wonder if this means, "You bother me," "Can't you see I am busy?" "I only love you when you are no trouble."

2. A parents' firm guidance is most needed at the time the child is unable to "do what is best." As children are brought before the Juvenile Court,

I am impressed with the ability most children have to reason correctly what they *should* have done. They seem to be able to know intelligently what they *should* do for their own best good, if someone helps them by asking questions to challenge their mature thought.

But, as the boy pointed out in Bob's case, someone needs to "insist that we do what is best for us." The child who always studies well, places work before play, gets home on time, and performs his promises faithfully, can probably succeed even though his parents may not be the best. But the child who does not have the strength to do what he knows is best, urgently needs parents who will help him succeed—by insisting, if necessary. Too many parents shy away from such a challenge, with the rationalizations, "He will resent me," "He is going through a phase," "You can lead a horse to water but you cannot make him drink," "He keeps saying, 'get off my back,' or, "She might think I do not trust her."

Wise parents I have known have put forth the extra love and effort needed to try approaches like these:

"Bob, let us sit down and consider what we can both do to add to your happiness."

"Let us write down what we would like to expect from ourselves and from each other in order to have the very best understanding. Then we will know what is expected and have fewer disappointments."

"Rules are just easy ways of knowing what is expected to help a person achieve."

"I think you will feel happier if you develop thoughtful ways of helping your mother—particularly if you offer to help before she asks. Perhaps it

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(For Course 27, lessons of March 7 and 14, "Enoch"; and of general interest to Course 25.)

BUT FIRM

would help if you made a list of things you could do, and then assigned a time to each so that you had your own scheduled, thoughtful reminders."

"Now let's put these goals down in a schedule so there will be time for study, work, sleep, and recreation; and let's also list the privileges you should have as you demonstrate your responsibility."

"I guess no one likes to be punished, but what do you think should happen if either fails to do what is agreed? Let's write down what should be done if work or study is not completed, or if you don't get home at the agreed time. Then the punishment will not be decided upon when we are upset or worried."

"Now that we have things pretty well understood, let us meet for a few minutes every Sunday afternoon to review the accomplishments and see what improvements are needed, or change the schedule as required. Perhaps you can take the responsibility of calling us together each Sunday for a review. Will 3 p.m. be a good time?"

"As you get the satisfaction of controlling your own schedule, we as parents will be pleased; and you will like it more if we do not have to nag you. Your success and development will make us all happy."

What happened to Bob? He and many boys like him were helped to responsible citizenship by parents and Church leaders who "insisted that they do what is best," with persuasion—gentle but firm.

Library File Reference: Family life.



Art by Dale Kilbourn.

"Bob, let us consider what we can both do to add to your happiness. Let us write what we would like to expect from ourselves and each other in order to have an understanding."

Let me tell you what is, to me, one of the most thrilling stories of the New Testament. It has to do with a blind man by the name of Bartimaeus who sat by the roadside just outside the city of Jericho begging for his living. When he heard that Jesus of Nazareth was about to pass by, he began to call to Him, and Jesus heard Bartimaeus and asked that he be brought; and the blind man stood before Jesus. And Jesus said to Bartimaeus, "What wilt thou that I should do unto thee?" Now this blind man had asked for a great many things from a great many people as they had come down this road from Jericho—probably none of his requests had very great value. But this time he did not ask for some small thing. When Jesus said to the blind man, "What wilt thou that I should do unto thee?" the blind man replied,

"... Lord, that I might receive my sight."
—Mark 10:51.

A VISION OF TOMORROW

by Elder Sterling W. Sill

Assistant to the Council of the Twelve

I suppose that more than anything else in the world, what all of us need is vision. We need appreciation, we need understanding. We do not see things clearly enough, and we do not see them soon enough, and we do not see far enough.

We live in the greatest age that has ever been known in the history of the world. Our forefathers lived on a flat, stationary earth, and plowed their ground with a wooden stick. But we live on an earth of power steering and jet propulsion, and we need character and spiritual qualities to match. We live in the greatest nation that has ever been known since creation. In the United States, with some six percent of the population of the world, we have over fifty percent of all the devices for civilization. We live better than any king lived just a hundred years ago. There is not one among us who would not believe it to be an incredible hardship to have to live as Solomon lived, in all his glory.

(For Course 9, lesson of March 28, "A Leader Has Courage To Do Right"; for Course 11, lesson of June 6, "A Test of Loyalty"; for Course 13, lessons of April on "Faith"; for Course 15, lesson of March 21, "Jacob"; for Course 17, lessons of March 14, 21, 28, "Nature of Man," "Purpose of Life," and "Man Is Free.")

*Excerpts taken from author's talk at Brigham Young University, Oct. 24, 1962. Full text available in pamphlet form from Department of Extension Publications, Young House, BYU, Provo, Utah.



Art by Bill Johnson.

We live in a day when the Gospel has been restored to the earth with a fulness never before known in the world. And the pathway of salvation has been brilliantly lighted and perfectly marked so that no one need get off the straight and narrow way, except by his own choice.

We live in a day when the knowledge of medicine gives us strong bodies and clear minds. It is interesting to know that had we lived in Jerusalem two thousand years ago, our life expectancy at birth would have been 19 years. Those who lived in the United States in the days of George Washington had a life expectancy of 35 years. When I was born, the average life expectancy was 48 years. But the little baby born this morning in an American hospital has a life expectancy of 70.2 years.

We also live in a day when we may have all the education we desire.

We can improve our vision by borrowing a technique used by Charles Dickens in *A Christmas Carol*. Scrooge had some bad attitudes about life. He had some wrong ideas about Christmas. He had forgotten a lot of things that he had previously known. To help him get a better attitude, the Spirit of Christmas took him back into his own past, and let him relive some of his earlier Christmases. Then when he had rehearsed the lessons of the past, the Spirit took him up into the Christmases of the future where things were yet subject to change. Then when he was brought back into the present, Scrooge said, "I am not the man I was."

The Power of Imagination

Someone has said that the greatest gift God has ever given to man is an imagination. That is our "picturing power," our ability to understand and to visualize. In imagination we can go backward or forward across time and space with great facility. We can go back and relive the past, or we can go forward and "prelive" the future. Let me illustrate what I mean. In President David O. McKay's great book *Gospel Ideals*, there is a paragraph in which he said, "Last night I dreamed about my mother." Then he said, "I would like to dream about my mother more often." In his dream he had gone back and relived that period of life at his mother's knee when he learned the lessons of life that brought him to the presidency of the Church. He did not learn to be the president of the Church when he was 60 or 70 or 80—he learned those lessons when he was 5 and 10 and 15. And in his maturity he went back and relived those experiences. Then when he awoke in the morning, it was as though these experiences had just taken place.

We also can go back and reabsorb and revitalize the original good from the past. Suppose that we go back and relive the covenants we made at the waters of baptism, or suppose we go back and relive our marriage vows or relive that great experience when, under pressure of emotion, we promised God we would be faithful.

Looking Backward to Preexistence

Now I would like to take you further back into the past. The first thing we know about ourselves is that we were all assembled in the great council in heaven. We were told about the conditions under which we would live during this next section of our existence, our earth life. We were told that we were going to come here and have these beautiful, wonderful bodies, without which we could not have a fulness of joy, either here or hereafter.

We were told that for a few short years we were going to have this miraculous power of procreation whereby it would be possible for us to have children and establish families which would be the basic units of our eternal lives. We were told that we were going to have our free agency and become sovereign souls. We knew that because of our freedom, many of us would fall short of our possibilities. We knew that this would be a place of poverty and sickness, disease and suffering, heartbreak and bloodshed, and what must have been most important of all, we knew that, of ourselves, only a few would ever get back into the presence of God.

And so a Saviour was appointed to redeem us from sin on conditions of repentance. We all had

a part in this appointment. We also saw many others appointed to leadership responsibility. Abraham tells us about a vision that he had in which the Lord showed him the preexistence, and there was a great multitude of the noble and great; and the Lord stood in the midst of them and said, "Abraham, thou art one of them; thou wast chosen before thou wast born." (*Abraham* 3:23.) Because of Abraham's excellence in the preexistence, he was chosen to his high position in this life. The Prophet Joseph Smith said, "Every man who has a calling to minister to the inhabitants of this earth was ordained to that very purpose in the grand council in heaven before the world was." That is, you and I were there; we were also among the noble and great. We passed our first estate with flying colors. We are told that "all the sons of God shouted for joy." (*Job* 38:7.) Then we came into this second sphere of existence.

Looking Forward to the Last Hour

Suppose we now go up into the future and prelive our lives—the last hour of our lives. There is an optical illusion in life that causes us a lot of problems. It is this deception of perspective that makes everything close by look important, and everything in the distance look unimportant. For example, if we look down a long row of telephone poles, the one by which we are standing seems large and impressive, the one on the horizon seems like a mere pin point. That seems to be true; our eyes tell us it is true, and yet it is not. For if we get into an automobile and drive to that telephone pole on the horizon, we find that it has now grown to be the most important telephone pole in the entire system.

If I put a nickel over my eye, it will blot out the biggest star a few hundred million miles away. A quarter will blot out the sun. The quarter is not larger than the sun, it is just closer to the eye. What applies to distance applies also to time.

It might help us to prelive our last hour by considering the lives of two men who found themselves in this situation.

We learn of the first one in the old legend of Faust. Legend has it that Dr. Johann Faust died in Wittenberg, Germany, in the year 1540. But before he died, he sold his soul to Satan. He said to Satan, "If you will serve me for 24 years, punishing my enemies and aiding my friends, at the end of that time I will forever deliver up my soul." So far as Faust could tell, that was a good bargain. Twenty-four years is a long time, and so far as he knew it might never come to an end. Faust was interested in having a good time right now. But Satan, with better perspective, said, "I will wait on Faustus while he lives, and he shall buy my service with his soul." Then the 24 years began, and Faust

had every experience, good and bad. But almost before he was aware, it was said to Faustus (as it must be said to all), "Thine hour is come."

Then for the first time Faustus realized that he had cheated himself, and he said, "Oh Faustus, thou hast now but one bare hour to live, and then thou must be damned eternally." He tried to get out of his bargain, but he knew that that could never be. Then he prayed and said, "Oh God, if thou canst have no mercy on my soul, at least grant some end to my incessant pain. Let Faustus live in hell a thousand years or even 100,000, but at last be saved." But he knew that even this could never be. And then he sat watching the clock tick off the seconds and finally, as the hour struck, the last words of Faustus before he died were, "Faustus is gone to hell."

Now, if Faustus had lived his last hour first, if he had set up his objectives, if he had gone ahead and used this little mental taxicab of imagination to determine what values he wanted represented by his life, and then come back to the present, he could have lived more successfully.

"Had I But Served My God"

The second man living his last hour was Shakespeare's Cardinal Wolsey. You may remember the cardinal who had made and unmade kings and kingdoms. But along the way he had done evil, thinking as most of us do that the end would never find him out. And then in his last hour he found himself discovered and discredited and discarded. His robes were withdrawn by the church, his property confiscated by the king; and in that humble place where he went to die he said:

*Farewell, a long farewell, to all my greatness!
This is the state of man: to-day he puts forth
The tender leaves of hope; to-morrow blossoms,
And bears his blushing honours thick upon him;
The third day comes a frost, a killing frost,
And—when he thinks, good easy man, full surely
His greatness is a-ripening—nips his root,
And then he falls, as I do. I have ventured, . . .
This many summers in a sea of glory;
But far beyond my depth: my high-blown pride
At length broke under me; and now has left me,
Weary and old with service, to the mercy
Of a rude stream. . . .
Never to hope again.*

And then he said to his servant, the only one who had not forsaken him:

*Cromwell, I charge thee, fling away ambition:
By that sin fell the angels; how can man, then,
The image of his Maker, hope to win by it?
Love thyself last; cherish those hearts that hate thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,*

*To silence envious tongues. Be just, and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's: then if thou fall'st,
O Cromwell,*

Thou fall'st a blessed martyr! . . .

O Cromwell, Cromwell!

*Had I but served my God with half the zeal
I served my king, He would not in mine age
Have left me naked to mine enemies.¹*

How much better off the great cardinal would have been if he had lived his last hour first! Sir Walter Scott, while lying on his deathbed, said to his son-in-law, "Lockhart, be a good man; nothing else will ever give you any comfort when you come to lie here."

Behave Like a King

There is an old story that when a great king's only son was born, he took him to a far corner of the kingdom and handed him over to a young peasant couple, with instructions that they were to rear him as though he were their own son and not tell him who he was. When he was old enough to rule, the king would come back and make his identity known. The king wanted his son to learn the proper use of great wealth before he had it put into his hands. He wanted him to show himself worthy of great power before he was called upon to wield it.

Just suppose you were that son, and now, for the first time you were standing in the presence of your father and mother and all of your people, knowing who you were. Then just suppose that you could see on the faces of your parents the great shame they felt that you now showed yourself before the world as dirty and ragged, unprepared, unworthy, unclean.

Of course, no one wants that kind of a situation. One of the advantages of preliving a situation is that if you do not like the picture you project, you can reset the stage and come in again. This time you see in the faces of your parents the great joy they feel in that, *even though you did not know you were a king, you behaved like one.* Even though you did not know you were going to have the responsibility of exercising great power, you have now shown yourself completely worthy in the use of the great power placed in your hands.

Someday we will know that we were among the noble and great, that we are children of God, and that we came here for a special purpose with an important mission to perform in this great and most wonderful of all dispensations.

So far as I know, the greatest line in scripture was spoken by one who had received his sight, when he said, "WHEREAS I WAS BLIND, NOW I SEE." (John 9:25.)

¹William Shakespeare's King Henry the Eighth, Act III, Scene II.
Library File Reference: Perspective.



Preparing for the New Baby

by C. Jay Skidmore*

When Mother is going to have another baby, it is appropriate that all family members help prepare for the newcomer. They should assist, in as many ways as possible, in establishing attitudes of love and security that are needed by all. So much depends on each one's attitude of *wanting* and *accepting* the new arrival. In a sense, the "whole family becomes pregnant" as they are concerned with and learn to understand the change taking place. Certain pitfalls of jealousy, resentment, and neglect should be understood and dealt with before they create problems.

Preparing a Child for the New Baby

The first step for Mother will be the announcement: "We are going to have another baby!" She will begin to share the developments and changes that are taking place in her with all family members. She should do this in a manner that will provide meaning for each child according to his maturity and ability to gain value from the information. This announcement is usually received with great interest and approval by all, and from that date the whole family works more closely to help Mother get proper food, clothing, recreation, exercise, medical care, and consideration from all family members.

(For Course 1, lesson of February 21, "Love Is in Our Home"; for Course 1a, lesson of March 14, "Heavenly Father Planned Families"; for Course 25, lesson of March 7, "The Prenatal Period"; and of general interest.)

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It is a challenge for each one to contribute what he is able to the coming of the new baby. Father can provide material goods and services for the comfort of his wife, but even more important is his attitude toward her and his guidance of all family members in stronger feelings of love and nearness. Teenagers are able to contribute much to the home duties necessary to continued operation of the family. They can learn many proper attitudes and facts that will help them prepare for their own parenthood sometime in the future. School-age children can come to a better understanding of the miracle of creation and the development of life. Many opportunities will be presented to help them gain wholesome sex information. They should be able to approach puberty with confidence and understanding. The young child will be expected to "get by" with less attention from his mother. This means, for the youngster, learning to share his time and attention with other family members, especially the new arrival. It is difficult for the young child to grow less selfish and less self-centered.

It is a thrilling and natural experience for parents and children to prepare for the coming of a new brother or sister. A few general principles for consideration should find specific application as they are adapted to a particular family:

1. All family members need to be alert to most of the changes that are taking place in the mother.
2. Each member of the family should participate as much as he is able in planning for the new baby, thus gaining a deeper sense of love and service.
3. The coming of a child is a natural way for all family members to increase their learning of family relationships and responsibilities.
4. Each additional child helps family members grow in spirituality and in an appreciation of the miracle of life and motherhood.
5. A realistic picture of family responsibility comes to all family members as they adjust to some inconveniences and make sacrifices for the new one.
6. Parents need to be aware of the needs of each family member at the time of the coming of a new baby in order to avoid situations such as the neglected father, the imposed-on teen-ager, and the ignored and unnoticed, yet demanding young child.

Preparing for the coming of another baby into the home should bring a feeling of spirituality and an increased understanding of God. It provides experiences that should enhance relationships among all family members. Many situations will arise for all family members to work together as a team in

(Concluded on page 11.)

IN THE PREMORTAL EXISTENCE OUR FATHER IN HEAVEN
PRESENTED TO US THE PLAN OF ETERNAL LIFE AND EXAL-
TATION. THE UNDERLYING PRINCIPLE WAS FREE AGENCY.

There Are Responsibilities in Decision Making

*by Lee S. Bickmore**

The importance of the basic principle of free agency is established by the fact that Satan, Son of the Morning, and about one-third of the hosts of heaven fought against Jesus Christ and the other two-thirds of the hosts of heaven. Satan had proposed a plan whereby he would save all, regardless of the lives they lived. As we know, Satan and his followers were cast out.

Had Satan's plan been accepted, we would have lost our free agency, and our right to choose, our right to make decisions. The loss of our right to choose would mean the loss of our opportunity to grow, to develop, to progress, and to become perfect. Jesus Christ knew this and thus made the decision to fight, if necessary, to be sure we had our free agency. The decision Christ made at that time was probably the greatest one ever made. He made it because of His love for us and His desire that we should have joy, development, and eternal life.

The Saviour in His wisdom knew the terrible suffering that would result from a war in heaven, but He also knew the importance of mankind having free agency. He was willing to accept the responsibility of the choice He made. One-third of God's children were cast out. Their progress was stopped. They no longer could associate with their Father in heaven. This must have grieved Him just as it would an earthly parent if one-third of a family were cast out.

What about the decision Satan made? He knew the plan our Father had proposed to us. He knew it was based on free agency. He was one of the outstanding spirits, known as the Son of the Morning. Yet, he decided to fight Jesus Christ and His followers. Satan led one-third of the spirits in heaven into battle and to a life of destruction, deceit, hate, lies, and misery. He has a tremendous responsibility for the choice he made. He made

the decision because he was a selfish, power-hungry, self-serving individual. He was envious of the position, stature, and power of our Father in heaven. Satan made his move not because of love for the one-third who followed him nor for what his plan would do for them, but for the glory and power he thought it would bring to him.

As we think of these two important decisions which have so vitally affected the lives of all spirits which were in heaven, the magnitude of it all is staggering. If the choice Jesus made were to affect Him and Him alone, then we can understand how He could shoulder the responsibility of it. If the decision Satan made were to affect him and him alone, we likewise can understand how he could bear the responsibility for it. But as already stated, the lives of all the spirits which were in heaven were affected.

How could they make such decisions? Perhaps the decisions were made because of previous plans. God the Father has declared that His purpose, His objective, His work, and His glory was "to bring to pass the immortality and eternal life of man." This is a most charitable, noble objective to which to dedicate one's efforts. Jesus Christ therefore knew that man must have his free agency, his right to choose, to make decisions, if he were to have eternal life. This being the case, the Lord could make the choice to fight the war in heaven to preserve for them who followed Him their priceless free agency. His love for us and His declared purpose sustained Him in taking His course.

On the other hand, Satan did not have the objective, the purpose, nor the declared "work and glory" on behalf of mankind. His aim, his purpose, his objective was his own selfish interests.

Perhaps the first thing we need to do is to put down in writing our objectives, our purposes, our "Work and Glory" statement. Then the many

(For Course 9, lesson of March 14, "A Leader Accepts Responsibility"; for Course 15, lessons of the month of March; for Course 17, lessons of the month of March; and of general interest.)

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decisions we have to make will be more nearly the right ones as we will view and weigh them to further our stated objectives.

For instance, if we put in writing that our objectives are to be morally clean, to be honest, to get a sound education, to fill a mission, to be married in the temple, to be a full tithe payer, and so on, then any contemplated action could be judged in the light of our stated objectives and the course laid out which is in harmony with our objectives.

It is unusual for a decision to be so limited in scope that it involves us alone. Important as our lives are and the serious responsibility we have of making the right choices which affect our lives, we have the added responsibility for actions we take that affect others. This takes on added significance when we are serving in the capacity of supervision in our work, our Church, our families, or our country. Others, and especially those under our supervision, look to us for guidance, leadership, inspiration, security, and encouragement. The decisions we make place a sobering responsibility on us.

If we will think through and list our objectives, if we get all the facts regarding any possible action and then seek guidance from our Father in heaven, we will generally make the right choices and fully accept the responsibilities for them.

In today's complex, competitive business society, the outstanding companies are those that have first outlined their objectives, goals, and purposes. They know where they want to go and what they propose to accomplish. Then when they are faced with decisions, they gather all the pertinent facts, weigh them, and then, in the light of their short- and long-term objectives, lay the plans. A chief executive of a large corporation is responsible to the shareholders, the owners of the business, the customers, the employees, the suppliers, and the community in which the business operates. Hence, he is responsible for the many decisions he is called upon to make. Having clear-cut, well-defined objectives and purposes certainly aids him in making these important, responsible decisions. The same formula will work for an individual.

Library File Reference: Decision.

PREPARING FOR THE NEW BABY (Concluded from page 9.)

meeting the needs of the family. Love, unity, and service can be the outcome of the arrival of a new baby.

If families do not understand what to do in preparing for the new one, they may make some poor decisions that will affect the new baby as well as other family members. Jealousy can crop up in any member of the family. Elizabeth B. Hurlock says: "Jealousy is a normal response to actual, supposed, or threatened loss of affection."¹ Some jealousy is normal and is to be expected, but it can become strong enough to become destructive.

James L. Hymes, Jr., says: "Despite the wisest handling, however, we seldom can cope with the birth of a new baby perfectly. If we are sensitive, we can save the older child from being snowed under by great moments of deep depression and worry. But few of us have the time, energy, and skill to ward off every single second of bad feeling. Some jealousy, some antagonism, some hostility—backfires from the child's fleeting sense of being unloved—are almost inevitable."² Yet one of the hardest problems for parents is to understand how the child feels. They should not say it is wrong for him to have negative feelings, but they should understand him and learn how to handle the problems he has at this time.

A father, too, may be jealous and resent the baby, because he has worked hard and yet received less comfort from his wife.

A teen-ager may fear being unduly tied down. Or he may be needing to talk through his own personal problems just at the time his mother is not available.

A school-age child still needs a lot of attention from his mother, and any loss is bound to be missed.

A preschool child will often be jealous, and he often wants to hit or hurt his mother or the new baby. He may express infantile patterns such as bed-wetting, more thumb-sucking, aggressive acts, or he may become shy and withdrawn.

Some adults exhibit poor relationships with their parents and with siblings because of a lifetime of not being able to feel close to and loved by family members. Some of these feelings stem back to unfortunate childhood experiences, possibly with the arrival of a younger brother or sister.

As all members of the family feel a closeness and an involvement in sharing activities and feelings with the whole family, the new baby is fortunate. He is arriving in a home where there is enough understanding and love for him to gain the feeling that the world is a safe and good place in which to grow.

Library File Reference: Family life.

¹Elizabeth B. Hurlock, *Child Development*; McGraw-Hill Book Company, New York, 1956; page 242.
²James L. Hymes, Jr., *The Child Under Six*; Prentice-Hall, Englewood Cliffs, N. J., 1963; pages 80, 81.



Value of Old County Maps

by Marian R. Boyer*

When my grandmother, Cora Lindsay Ashton, died, she left for her posterity a priceless gift. It was a small, tin box with a hand-painted flower border around it. All the known facts of her Lindsay ancestors were written on old sheets of paper, edges torn and writing faded, but carefully preserved in this box.

I well remember the day my mother let my sister and me first see and read the old letters from this treasured chest. One paper particularly caught my attention. It was blue and had written on it excerpts from the journal of my grandmother's uncle. One line, written more boldly than the rest, stood out from all the others. It read, "Left Irish Creek, March, 1835." Certainly, here was evidence that would warrant further family research.

Back to this date the genealogical data was com-

plete and much of the temple work was done. Beyond this point we had only a statement made by Brother James H. Moyle, who taught the Gospel to Henry P. Lindsay, grandmother's father. I quote, "... by birth he was a Virginian who had come to North Carolina as a child with his widowed mother."¹ Where then was this Irish Creek that the family left in 1835? Was it in Virginia, or was it in North Carolina?

The 1880 census of Burke County, North Carolina, shows that Henry and his parents were born in North Carolina. The 1880 census of Collin County, Texas, where Henry's brother, Nelson, lived also showed that Nelson's birth was in North Carolina, and that his parents were also born in North Carolina. Could two brothers so far apart have made duplicate mistakes?

After many hours of research in atlases and county histories of both states found in the Genealogical

*For Course 21, lesson of March 7, "Local Geography, History, and Maps"; and of general interest.

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¹Gordon B. Hinckley, *James Henry Moyle*; Deseret Book Company, Salt Lake City, Utah, 1951; page 110.

Society Library in Salt Lake City, we decided that our Irish Creek was just too small to be on a map. This fact started us to think seriously about making our vacation a genealogical trip back to this land of our ancestors.

In May, 1964, my sister and I left for Washington, D.C., where a third sister lives. Together, the three of us plotted and planned our research strategy. (We affectionately called ourselves "The Three Genies.")

We decided first to check early county maps of Virginia, particularly the western counties, as we knew that the Scottish-Irish people probably came from Pennsylvania following the foothills of the Allegheny Mountains southward into North Carolina. To find our map information we went to the Library of Congress, Old Map Division, Washington, D.C. The personnel of this office were very interested in our project and were most cooperative in finding these early maps. These maps were less complicated than later maps. Besides, our Irish Creek might not have been known by that name later on. These maps were not only useful for their topographical markings, but they also showed old county boundary lines.

Our search was rewarded, as we found three Irish Creeks, two in Virginia—one in Hampshire County and one in Rockbridge County. A last-minute decision to check a Burke County, North Carolina, map found us our third Irish Creek. Its location was just a few miles north of the Lindsay's Bridgewater farm.

Questions that naturally arose from these findings were: Did our kinfolk come from an area around one of the Virginia creeks, or did they just move a few miles south of the Irish Creek so near their home? Could they have come from that part of Virginia that later became North Carolina?

We decided to have photostatic copies made of these three county maps. There was a nominal charge for this, but we did receive the negatives as well as prints. They were mailed to Salt Lake City in cardboard tubes and took about two weeks for delivery.

After our work in Washington was complete, we decided to go to Morganton, which is the county seat for Burke County, North Carolina. The scenery was breathtaking, with miles and miles of rolling green hills covered with dogwood in full bloom. We fell completely in love with this country of our forebears. All three of us expressed the thought, "How could they ever have left here?"

The old county courthouse was exactly as we had imagined. It was to this same building that James H. Moyle had gone to locate Bridgewater

and Henry Lindsay so many years before. The county clerk's office was in the basement, and we felt a bit uneasy as we stepped up to the desk to ask the old gentleman for marriage, birth, or land records which might give us some clue to Henry's parents. Our request was answered with a very abrupt statement by the clerk: "If the Yankees hadn't burned all our records, you could see them." He had picked us for Yankees, for sure. Nevertheless, we had come a long way; and we wanted some information. So in good old western fashion we visited with him, and he soon warmed up enough to tell us that we could get a Burke County map for a quarter. We had found a bargain, and we bought one for every member of the family back home. Apparently county maps are available for most counties in the United States upon request at the county seat.

Also available was a road map of the vicinity with all roads designated by numbers. This made it very easy for us to find our way to Irish Creek and to the family cemetery where we found headstones for Henry's mother, his sister, and her husband and children. We made rubbings of these tombstones by rubbing crayons over shelving paper held tightly to the stone. Names and dates showed up clearly on our tracings. This prevented copying errors.

Just over the hill from this cemetery a mile or two, we found our little Irish Creek. Its headwaters are in the beautiful Blue Ridge Mountains, and its course runs just a few miles into the newly formed Lake James. Our Irish Creek serves as part of a fish hatchery that supplies this man-made lake.

We saw two evidences of partially buried cemeteries along the lake's banks and wondered if our family plot would some day share the same fate. How thankful we are that we have taken the valuable information from its graves!

Our great-great-grandfather still eludes us. But we do know where there are three Irish Creeks. This limits our research area and makes our work in the Genealogical Society library that much more concentrated.

Perhaps "The Three Genies" can once more find a reason for making a genealogical trip. Will it be to Virginia or to North Carolina? Only research can give us our answer.

Note to the reader:

Old county maps are available at:
Library of Congress
Old Map Division
Washington, D.C. 20025

Library File Reference: Genealogy.

"... AS WE HAVE LEARNED MORE AND MORE ABOUT A BUSINESS ORGANIZATION AS A SOCIAL UNIT, WE HAVE BECOME INCREASINGLY CERTAIN THAT THE EXECUTIVE'S SKILL WITH PEOPLE—OR THE LACK OF IT—IS THE DETERMINING ELEMENT IN HIS LONG-RANGE SUCCESS OR FAILURE."

"COME, FOLLOW ME"

by David M. Kennedy*

A LEADER ACCEPTS RESPONSIBILITY

"Come, follow me,"¹ the Saviour said. The greatest of all leaders, Jesus Christ, accepted His mission and tremendous responsibility as the Saviour of mankind. He devoted His heart, mind, and energy during His entire but short life to this assignment from our Father in heaven. He did not point the way, He showed it. He was the great example as well as the great teacher. Example and teachings were combined to make Him the greatest of all leaders. Where He walked, the multitudes followed!

In the business world as in the Church, if we are to become leaders, we must combine—as the Saviour did—example and teaching. In effect we must say, "Come, follow me." This means that we must, as leaders, know where we are going and how to get there. It means that we cannot enter paths and roads that lead away from rather than to our destination. If we do, since we are leaders, others will follow; and instead of accomplishing our objective we will fail.

Young men with ability and promise sometimes come to me and ask, "How can I succeed in business?" Rather than give a long lecture on the many technical qualifications a person must have in this competitive and complicated society in which we live, I usually ask three meaningful questions:

1. Are you willing to do cheerfully and enthusiastically what you would ask others to do in order to accomplish your goal?
2. When you make a commitment to others (or to yourself) do you live up to it—fully, completely?
3. Do you require more of others than of yourself? In other words, do you say, "Do as I say, not as I do?" Or are you willing to say as did the Saviour, "Come, follow me?"

From experience in the Church and in business, I have found that the qualities of leadership are the same in both fields. In other words, if you are a good leader in Church work, you should be a good leader in business.

A leader is out in front. He is a pacesetter. He

not only does willingly what is required of him, he sees things to be done and does them.

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness. (Doctrine and Covenants 58:26, 27.)

We had a young man who had worked hard and made progress with the bank. He followed instructions to the letter. He had a pleasing personality and was able to express himself well. We had an important position open, and this young man looked like a natural. We gave him a try at it. We found that he was not a self-starter, had little imagination or initiative. He did not know how to proceed without someone giving him a list of things to be done. He failed; and we had to turn the responsibility over to another who found a way to accomplish our objective.

A real leader who finds that he needs a map or a blueprint will not fail because of the lack of it; he will prepare one. If a road becomes blocked, he will remove the block or go around it. If he finds that a mistake has been made, he will admit it (in the Church, confess it) to his superiors and then proceed to correct it and, if possible, repair the damage. A good leader tries not to make the same mistake twice.

A good leader accepts full responsibility for the acts of his subordinates, and at the same time he must be completely loyal to those placed over him and to the institution he represents. This does not mean that he must sacrifice principles or ideals. On the contrary, a leader must have the courage always to stand for principles and ideals he knows are right.

In the Church, as in business, it is always a great source of satisfaction to see young men and women assume the responsibilities assigned to them—to see them on the job, well prepared, knowing their duties—out in front, leading, and saying in effect, "Come, follow me."

(For Course 9, lessons of March 14 and 28. "A Leader Accepts Responsibility" and "A Leader Has Courage To Do Right"; and of general interest.)

¹From the hymn, "Come, Follow Me," Hymns, Church of Jesus Christ of Latter-day Saints, No. 14.

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A LEADER HAS COURAGE TO DO RIGHT

Today, perhaps more than ever, we need leaders who have courage to do what is right. As Latter-day Saints we are taught by parents and teachers and leaders in Church what is right and wrong.

When we have an opportunity to serve a mission for the Church, we become teachers of true and correct principles. We tell the people we meet to repent, to be baptized, and to live by the eternal principles of the Gospel; and that if they do this they will be exalted.

Then we move into the business world to make a living and provide the necessary things of life for ourselves and our families. Do we then live as we have been taught and as we have ourselves taught others to live? Most Latter-day Saints live righteously and are happy, respected people; they become leaders in community and business life. A few sacrifice their principles in the mistaken idea that this will help them to become popular and to advance in the world. The actual result, most frequently, is that these misguided persons get lost in the crowd.

When I returned from my mission, I determined to devote Sunday to Church work and not let daily work or pleasure interfere. But there have been constant pressures to make first this or that exception. It would be impossible to estimate how many golf invitations from good friends or business associates and prospects have had to be turned down. Many times, Sunday could have provided an extra day for accumulated work or an urgent matter. Many times it would have been easy to join the group for a Sunday fishing trip, a hunt, or just a day in the country. I have never lost a friend by declining, nor do I know of any business lost. On the contrary, I am convinced that blessings follow when we do our duty in the Church on Sunday. And somehow, the work that it appeared must be done on Sunday gets done in the six working days.

Early in my business career, when I had just assumed a new position, my boss came to me and said, "David, I know you do not drink. But, you should take an occasional cocktail just to be sociable. It will not hurt you, and it will help you to get ahead in your work." I thanked him for his interest in me but told him I must decline. As time passed, I seemed to be making progress in my work; and one day my boss called me in again and said, "Boy, (he used to call me his boy) I was all wrong; you were right. You do not have to take a cocktail to get along socially. You do very well without. And, boy, I'm proud of you for standing by your principles."

In our Church we are taught that we should always live up to the covenants (or commitments)

we make. When we are baptized or go through the temple, we make a covenant or commitment to keep the commandments of God. In the business world it is also important to keep our commitments. Our whole society is built upon the principle of integrity. Hence the saying, "His word is as good as his bond."

On one occasion it was called to my attention that as a result of several discussions with officers of our bank, a certain company executive felt that he had from us a commitment for a loan. Developments made the loan undesirable, and there were some doubts about the quality of his credit. I talked to our men who had participated in the discussions. Two did not think anything had been said to cause the customer to feel that he had a commitment. One of our officers, however, said that while no direct statements were made, he believed that the customer might have been encouraged from the general discussion to believe that he had a commitment. Needless to say, we honored the commitment—vague as it was—and fortunately in that case suffered no loss. A leader must have the courage to stand by the commitments of those he places in responsible positions.

Jack W. Whittle, a member of the Chicago Stake high council, wrote his master's thesis at Northwestern University in 1958 on this interesting subject: *More Effective Business Management Through the Use of Christian Principles*. That research paper proves, if there ever were any doubts, that leaders in business today must apply Christian principles, not only in their lives, but in their businesses as well, if they are to be successful. He said:

A man's personal philosophy, his way of looking at the world and the men and women around him, determines his success as a manager of things and people more than any other single factor. His basic attitudes are far more significant than the techniques he uses. As we have learned more and more about a business organization as a social unit, we have become increasingly certain that the executive's skill with people—or the lack of it—is the determining element in his long-range success or failure. As we look ahead, we have reason to believe that this will be increasingly true. In short, the time may come when an evil man or one who has no clear sense of values simply cannot be an effective administrator.

Clarence B. Randall, past chairman of Inland Steel Company, in his book, *A Creed for Free Enterprise*, in speaking to businessmen, has this to say: "Surely, there must be for each person some ultimate value, some purpose, some mode of self-expression that makes the experience we call life, richer and deeper."

Library File Reference: Leadership.

JUNIOR SUNDAY SCHOOL'S

Train up a child in the way he should go: and when he is old, he will not depart from it.

—PROVERBS 22:6.

The opportunity of the Junior Sunday School is unique. The first two or three of the six or seven years a child spends in Junior Sunday School are pre-day-school years. That is the period when there is little or no formalized competition for the child's heart and mind. If Sunday School teaching during those years has been adequate, with understanding and cooperation from parents, the child will feel that his Father in heaven is as real, loving, friendly, helpful, and protecting as his earthly father; and that child will love to pray to his Heavenly Father and express thanks to Him.

How essential it is that the spiritual side of the child's nature be nourished at home and at Sunday School, along with his secular education in the public school! How important it is that every Junior Sunday School teacher realize how uniquely different from day school, and how vitally important to each child, her work really is!

Provide Opportunities

The laws of learning teach us that the highest interest is attained and the most rapid progress achieved by going from the known to the unknown. When a baby is born into the world, he must develop his five senses in order to understand the things with which he comes in contact. He comes from the presence of God, however, with an inherent instinct for recognizing and responding to parental love and God's love. Relatively, the child knows much more of these instinctive things than of objective things, the knowledge of which must await the development and interpreting ability of his sensory organs. How important it is, therefore, that he be given every opportunity possible to express his love and gratitude to God and to ask Him for blessings and protection, both for himself and those he loves.

How early may one expect to see results of teaching a child to pray?

In a well-ordered Junior Sunday School, a teacher, who was conducting and who had just asked for a volunteer to lead the school in the opening prayer, was astonished to hear a 3-year-old youngster from

the Nursery department call out "my turn"; and he stepped to the front as he had seen other boys and girls do. With a little help from the teacher, this youngster, who had been coming to Junior Sunday School with his brother and sister, gave a lovely prayer which all could hear and which they repeated after him reverently and with bowed heads. This indicated not only attentive understanding and response to the prayers he had heard other children give, but commendable participation in prayers at home. It is through participation in things spiritual that we grow spiritually. This applies as much to the 3-year-old youngster as to those who are 20.

An extremely shy and timid boy of 6 was asked by his teacher to give a particular poem the following Sunday. After shedding many rebellious tears at home where no one but an understanding mother could see, the boy bravely fulfilled his assignment. When he came home he said, "Mommie, I feel just so good inside when I have taken my part."

What made him feel "so good" inside? Was it the same principle God revealed through Joseph Smith to Oliver Cowdery, ". . . If it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right." (Doctrine and Covenants 9:8.)

How may we preserve and magnify the unique field that belongs to the Junior Sunday School and keep it from being confused in the child's mind as just a sixth day of day school?

The Spiritual Field

If the same program and subject matter were followed as in day school, Sunday School teaching would undoubtedly suffer by comparison because of the skill and training demanded of public school teachers. The Sunday School program of teaching the Gospel in all of its spiritual richness should be intelligently followed. It is true that many traits of character which Church leaders desire to cultivate, such as honesty, courage, kindness, loyalty, friendliness, and obedience, are common with those of the public school. Also, effective methods of

OPPORTUNITY

by General Superintendent George R. Hill



Art by Ted Nagata.

presentation are common in both religious and secular education. While all knowledge of techniques for teaching children in public school is highly desirable, it is a great mistake to try to substitute public school subject matter for the richly spiritual field of the Gospel which seeks to develop the entire soul of man. The Sunday School field is a distinctive field. Let us preserve its distinction.

"Feed My Lambs"

We should use the Bible far more extensively than most teachers now use it in teaching these principles to children in Junior Sunday School. Children love Bible stories and quotations. There is no desirable trait of character which cannot be illustrated by many Bible stories and references. The goodness and nearness and ever-presence of God live in Bible characters as nowhere else. Bible stories, if well told, bear repeating many times. Yes, children beg for them again and again. The teacher will need to know them thoroughly and not miss an essential detail in their retelling, or she is likely to be corrected by some child who knows his Bible stories. Children are meticulous in their insistence on accuracy of detail.

What is true of Bible stories is true of stories from our other Church works and of most Church history and pioneer stories. Together they furnish a wealth of character and faith-building vicarious experiences that, if taught well, with opportunity for participation, will go far toward giving children a testimony and a desire to live by Gospel standards.

Great as is the opportunity in Junior Sunday School for teaching Gospel standards through Bible stories, how many of our teen-age boys and girls have anything like an inclusive knowledge of them? That Sunday School teacher who makes such stories, and the principles they illustrate, live in the hearts of her pupils is giving them "living water." She is fulfilling Christ's injunction to Peter. This injunction applies equally to Sunday School teachers: "Feed my lambs."

Library File Reference: Teachers and teaching.

With help from his teacher, this boy gave a lovely prayer.



Art by Dale Kilbourn.

THE SPIRIT OF OUR HOMES

by Reed H. Bradford

EDITOR'S NOTE: *The Instructor* is happy to endorse the Church's program for teaching and living the Gospel in the home. There is no more effective teaching organization than the home in the beginning years of a child's life. The home teaches, regardless of what it teaches.

The Lord has instructed us that parents should teach fundamental principles of the Gospel to their children. (See Doctrine and Covenants 68:25-28.) In fact, He has indicated that if parents fail to carry out this responsibility, "the sin be upon the head of the parents." (Verse 25.) However, in many articles published in this magazine, we have tried to concentrate upon *opportunities* for satisfaction and happiness that can come to any family who will live the principles of the Gospel; and for over four years we have published articles and outlines for the Family Home Evening.

Since the Church is now supplying a manual containing material on the basic teachings of the Gospel which will be the subject for many home evenings, we would like to concentrate on articles to help members of the family enjoy their relationships one with another, increase their testimonies of the Gospel, and strengthen family unity. Our first article in this new series is such an article.

I was seated next to them at a banquet. I sensed a spirit about their relationship that was remarkable and beautiful. There was a genuine concern for each other that was demonstrated in little as well as big things. They were sensitive to each other's needs. Their names: Elder LeGrand Richards, of the Council of the Twelve, and Sister Ina Jane Ashton Richards, his wife.

I was aware of their achievements in many fields, but I was especially interested in the principles that had guided the successful rearing of their children.

(For Course 1, lesson of March 7, "We Pray Together in Our Home"; for Course 17, lesson of March 14, "Nature of Man"; for Course 25, lessons of January 31 and February 7, "As the Twig Is Bent"; and of general interest.)

"If you had to select the *main* or basic factor which was dominant in your relationship with your children, what would it be?" I asked Sister Richards, who was closest to me.

"We love our children," she answered without hesitation. "That is the most important factor."

It was the same answer that many other parents in the Church had given to the question. What did these parents mean? What significance does "love," in the sense taught by the Saviour, have for teaching and living the Gospel in the home? Among other things it means:

1. *Respect for One Another.* There is nothing more important than the human soul created by our Heavenly Father. Such a soul has great potential—the ability to think, to acquire knowledge and wisdom, to create, to be born again, to marry, to become a parent, to enjoy life, to learn to manage his emotions, to suffer disappointment and injustice with dignity and without despair, to share in the blessings of the priesthood, and to become a son or daughter of our Heavenly Father (see Doctrine and Covenants 11:30) by becoming like Him and thus being worthy to dwell with Him in the celestial kingdom.

All actions as parents, as children, and as brothers and sisters should demonstrate a deep understanding of these potentialities. If they do, there will be a *sensitive line* that is never crossed in relationships. Parents will say "please" and "thank you" to children with the same appreciation they manifest toward other adults. Children will earnestly want to learn from the superior experience and wisdom of their parents and will feel a deep kind of gratitude.

2. *"Unconditional" Concern for One Another.* It is true that many individuals, in contemplating a good deed to be done for another, are primarily motivated, either consciously or unconsciously, by the reward they expect to receive in return. But the love taught by the Saviour indicates a higher kind of maturity. "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." (John 17:26.) In a sense, this is an unconditional kind of love or concern for others. It recognizes *every* human being to be a brother or sister of *every* other human individual whether that individual be young or old, wise or foolish, skilled or un-

First in a Series To Support the New Home Evening Program

skilled, male or female, informed or uninformed.

An individual possessing such a love can be patient when others are impatient, kind when they are unkind. His aim toward others is not revenge for injustices done to him, but forgiveness for those injustices. "Father, forgive them, for they know not what they do," said the Saviour, as He was dying upon the cross. (Luke 23:34.) He said this because of the sorrow He felt for them, since He knew that they would suffer as a result of their behavior. He recognized that they would not experience the joy they might otherwise have known had they understood and lived His teachings. He said it because He loved them, His brothers and sisters.

In one of the greatest prayers ever given, the Saviour revealed His deep and genuine concern for others. He realized that He would shortly die. He was aware of the kinds of temptation to which His disciples would be subjected. He knew the persecution they would experience. His love was expressed in these words:

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are . . . I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. . . . Sanctify them through thy truth. . . . (John 17:11, 14, 15, 17.)

3. *Oneness or Unity in the Family.* Members of the family who understand the love demonstrated by the Saviour will comprehend the real meaning of family unity. Consider two vines climbing a wall. They intertwine as they make the ascent. But they also retain their individuality; they remain two vines.

Members of a family may realize their potential as individuals, but this goal will be more efficiently achieved if they complement each other's lives. The husband, as the holder of the priesthood, presides in the home. But he consults his wife in all significant decisions, seeking to have the benefit of her knowledge, wisdom, and experience. They strive to reach an agreement or consensus concerning all matters of mutual concern. They then both support such agreements as their agreements. Children, when they are old enough and when it is appropriate, are

brought into the decision-making process in order that they might gain experience; when they establish their own homes they will have gained insight and skill. Such willingness to share knowledge, skill, and insight with others is demonstrated in the Saviour's statement: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15:15.)

4. *There Is a Certain Kind of Spirit in the Home.* As a result of the expressions of respect, concern, and oneness there is the existence of a sensitive spirit among family members. It is the spirit which characterizes our Heavenly Father, the Saviour, and the Holy Ghost. "Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly . . . is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." (1 Corinthians 13:4-6.) Such a love and spirit made it possible for the elder Alma, in the Book of Mormon, to continue unceasingly to be patient and kind, even though his son, the younger Alma, was committing many grievous sins over a long period of time. It permitted David to spare the life of Saul, who sought to kill him on a number of occasions. It permits parents to give unselfishly of their time, energy, and total resources for their children without any thought of reward. It implants in each individual a love for his Heavenly Father. Properly understood, it is one of the greatest motivating forces for good that exists, either in this life or the life to come.

As we give increased emphasis to teaching and living the Gospel in the home—the greatest of all teaching organizations in the beginning years of a child's life—let this be the Spirit that characterizes our relationships. Then we can learn from one another, in our regular Home Evening Program as well as in many other situations. Then we can be tolerant of one another, always honestly and creatively listening to the other. At times, we can even "reprove with sharpness when moved upon by the Holy Ghost," but understand at the same time that our love for one another is stronger "than the cords of death." Our homes will then be truly a heaven upon earth.

Library File Reference: Family life.

DADDY DUCK'S MISTAKE

by Helen Rose

Early in February, Elmer Berling and his pretty wife, Elsie, received a real live present from Uncle George—a pair of beautiful ducks.

Uncle George's farm was nearby, so not wishing the ducks to fly back to their old home, Elmer put the ducks in a little shed and closed the door tightly. The ducks were to stay in the shed until they became accustomed to their new home. Every day Elsie Berling would open the door of the shed and let the ducks out in the farmyard for feeding. Then she would "shoo" them back.

One evening, as Elsie was throwing grain to the ducks, there was a sudden, loud honking overhead. A large group of wild ducks were flying back to their home. They had been away all winter. Elsie held her breath as her ducks took wing to join their cousins overhead. She called: "Elmer, come quick!"

"Well, that's the last we'll see of our ducks," he groaned.

Much to their surprise, however, the strange birds flew away and the Berlings' ducks came back to finish their feeding. Then Elmer knew he could trust his ducks to stay on the farm. So from that day on, the door of the shed was left open.

Before long the two ducks found the pond at the other end of the farm. Every morning, and again in the afternoon, Mr. Duck would lead the way, flying to the pond; and Mrs. Duck always flew behind him.

Mr. Duck was very handsome and important with his big bill, green head, white collar, purple-brown breast, and curling tail. Mrs. Duck was rather plain. Her head and neck were dull brown, and her wings were a brownish-purple. When Mr. Duck walked, Mrs. Duck walked behind him; and when he flew, she flew.

As the pond was just about half a mile from the shed, the ducks did not have to fly very high, but even so they seemed to "sweep" into the pond. Especially Mr. Duck, who always dived in a very grand, fancy manner. He was a big show-off!

The ducks usually flew down to the pond, but after their swim they would shake their wings and walk back to the shed. Never, never did they fly back, in those early days. They seemed to enjoy the long walk home.

In the spring Mrs. Duck began to lay eggs—an egg every day for more than a week. When Elsie realized that she had not seen an egg for a few days, and that she had not seen Mrs. Duck either, she mentioned it to Elmer at dinnertime.

"Oh, that duck is around somewhere, you'll see," he said.

That afternoon, as Elsie passed a clump of day-lilies, Mrs. Duck hissed at her savagely. "Elmer, that duck is in this bed of lilies," she said.

And there was poor Mrs. Duck, sitting in the lily-bed trying to keep 11 eggs warm. About five weeks later, seven of the eggs hatched . . . the dearest ducklings with downy, yellow wings.

Next morning, the Berlings heard Daddy Duck honking loudly. They watched from the big kitchen window as Mr. Duck waddled down the path to the pond. Mrs. Duck was right behind him, and the seven babies followed on their wobbly legs. It was a funny parade. Daddy Duck honked out orders and Mommy Duck repeated his words as she turned to watch her brood. When they reached the pond, Daddy and Mommy dived in—Daddy Duck did the grandest dive possible. Within a minute the seven ducklings jumped into the water . . . AND SWAM.

Elsie gave a little scream. "Elmer, those baby ducks will be drowned!"

"Don't worry, dear, I think those ducks know more about ducklings than we do," he laughed.

After the swim, each duckling shook itself, just as Mommy and Daddy had done, and followed one another up the road. Daddy honked out instructions, and Mommy repeated his orders to her brood.

Soon the fledglings' wings were strong enough to fly. Daddy would lead the "flying squad" to the pond, Mommy came second, and then the ducklings in single file, following their leader. Of course, Daddy honked his orders as usual, and Mommy repeated his commands in a motherly fashion.

Then came colder days. One morning the pond was completely frozen. And even though Daddy Duck was a very wise father, he did not know about ice on the pond. As usual, he flew ahead, leading the way for the swim. Mommy and her brood were still in the air when Daddy Duck dived in his grandest, show-off manner. Alas! He struck the icy crust with a thud—he tried to gain a footing on the slippery ice—but instead he *slid clear across the pond on his tail feathers!* His surprised honking could be heard for miles. He shook his wings in a fury and kept up his angry honking as he waddled off.

It was a long time before the ducks went near the pond again!

(For Course 1a, lesson of March 28, "Animals Have Families"; and of general use in Junior Sunday School.)

Library File Reference: Birds.



BM 66



BM 68b



BM 73

BM 69

BM 67

Four Faces of Repentance

THE PICTURE

In much of our scripture, truth and righteousness are symbolized as light and warmth. The reverse is also true when we talk of sin as being cold or dark. For example, an accepted concept about repentance is that of coming out of darkness into the warm light of the Gospel. The painting is based on this recognition of sin and a turning away from darkness to light.

An inward degradation of the soul takes place as a person becomes subject to and succumbs to sin. A realization of this degraded state is the first step in repentance. If one feels true remorse, a godly sorrow, he will be appalled over the state of his soul and turn from those things which caused that condition.

Heaven pity the man who is unconscious of a fault! Pity him also who is ignorant of his ignorance! Neither is on the road to salvation. "The greatest of faults is to be conscious of none." (Thomas Carlyle.)

The first step to knowledge is a realization of the lack of it; and the first step towards spiritual growth is the belief in a higher and better life, or conversely, a realization of the meanness of one's present state. Repentance is the turning away from that which is low and the striving for that which is higher. As a principle of salvation, it involves not only a desire for that which is better, but also a sorrow — not merely remorse — but true sorrow for having become contaminated in any degree with things sinful, vile, or contemptible.

It is not uncommon for people to have remorse for mistakes made and for follies and sins committed, but to have no turning away from such frailties and evils. They may even feel penitent; but "penitence," we are told, "is transient, and may involve no change of character or conduct." Repentance, on the other hand, "is sorrow for sin with self-condemnation, and complete turning away from the sin." It is, therefore, more than mere remorse; "it comprehends a change of nature befitting heaven."

— President David O. McKay.¹

Repentance contemplates a transformation of life; a conviction of and a sorrow for the weaknesses of the flesh; a total abandonment of previous errors; a confession of all these sins and errors to the Lord and in certain major cases, to the bishop; a restitution for the sin or a restoring, so far as possible, of all the damage done by the sin; and finally the doing of the will of the Father in heaven. . . .

The doing of the will of the Father is not a momentary thing but a permanent, eternal act. It cannot be done in moments, hours, days, or weeks. It is a sustained effort and contemplates the forgiving of all who have transgressed against us, for the Lord in His sample prayer said that only those could hope for forgiveness from Him who in turn would forgive others. It means the trans-

Repentance is generally a slow process. It is a gradual process of change as one is moved upon by the Holy Ghost. As we learn "line upon line and precept upon precept," remorse is replaced by wonderment and the desire to do better. Desire is replaced by works of faith and righteousness; and with this, an inner contentment begins to take place. Man receives the knowledge that his repentance is complete and acceptable to our Father in heaven only when he is able to turn his back on sin and never repeat it. At that time, he is not only bathed in the light of the Gospel, but filled with it; and his life and works become dedicated to his partnership with God.

— Ray W. Hellberg.

REPENTANCE AND FORGIVENESS

forming of our lives, the rendering of great devotion, the living of every commandment. . . .

— Elder Spencer W. Kimball.²

Repentance is a thing which cannot be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God.

— The Prophet Joseph Smith.³

It is unreasonable and vitally opposed to both letter and spirit of holy scripture to assume that neglect or rejection of the call to repentance in this life can be easily remedied by repentance hereafter. Forfeiture through disobedience is a very real loss, entailing deprivation of opportunity beyond all human computation. Refusal to hear and heed the word of God is no physical deafness, but a manifestation of spiritual disease resulting from sin. Death is no cure for such. The unrepentant state is a disorder of the spirit, and, following disembodiment, the spirit will still be afflicted therewith.

— Elder James E. Talmage.⁴

. . . Just as God sifted out the impenitent in Moses' day, so will He sift out the impenitent in our day before the dawn of the millennial morn. We have so little time left to sanctify ourselves — it is later than we think. And how else can we sanctify ourselves save by repentance? I plead with all — give it top priority. Our Lord gave priority when he counseled:

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh; . . . for I the Lord cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven; and he that repents not, from him shall be taken even the light which he has received. . . ." (Doctrine and Covenants 1:12, 31-33.)

— Elder William J. Critchlow, Jr.⁵

¹ For Course 5, lesson of March 21, "Repentance Is Necessary"; for Course 12, lessons of May 2 and 9, "Repentance"; for Course 15, lesson of March 28, "I Am Instructed His Son Joseph"; for Course 17, lessons of March 14 and 28, "Nature of Man" and "Man Is Free"; and of general interest.

² Gospel Ideals, selections from the discourses of David O. McKay; an Improvement Era publication; Deseret News Press, 1953; page 13.

³ Our Prophets and Principles; published by The Instructor, Salt Lake City, Utah, 1946; printed by Deseret News Press; pages 22, 23.

⁴ Moments with the Prophets, compiled by Albert L. Zobell, Jr.; Deseret Book Company, Salt Lake City, Utah, 1960; page 153.

⁵ Moments with the Prophets, page 153.

⁶ From "Spelling Repentance with Seven R's," by William J. Critchlow at Brigham Young University, April 28, 1964; Department of Extension Publications, Young House, BYU, Provo, Utah.



From a Painting by
Roy W. Hellberg

FOUR FACES OF



F REPENTANCE

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Four Faces of Repentance

REPENTANCE AND FORGIVENESS

It appears to me the most extreme folly to believe, much less to teach, that the atonement of Jesus Christ merely paved the way for the remission and forgiveness of the sins of those who truly repent; and after one has truly repented and been baptized, he still must pay the price, to some extent, for his transgressions. This means that the man has not been truly forgiven, but is placed on probation with a penalty attached. This idea, which has so often been taught by saying that the holes remain after the nails are withdrawn, is a false doctrine when applied to the atonement for the truly repentant sinner.

— President Joseph Fielding Smith.¹

How can we have spiritual hunger? Who is there among us that does not wound his spirit by word, thought, or deed, from Sabbath to Sabbath? We do things for which we are sorry, and desire to be forgiven, or we have erred against someone and given injury. If there is a feeling in our hearts that we are sorry for what we have done; if there is a feeling in our souls that we would like to be forgiven; then the method to obtain forgiveness is not through rebaptism . . . but it is to repent of our sins, to go to those against whom we have sinned or transgressed and obtain their forgiveness, and then repair to the sacrament table, where, if we have sincerely repented and put ourselves in proper condition, we shall be forgiven, and spiritual healing will come to our souls.

— Elder Melvin J. Ballard.²

The Psalmist writes: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (*Psalm* 34:18.) Truly if we expect to receive the reward here promised, that of the kingdom of heaven, we must fulfill all the commandments of God, none of which we can do if we do not start with a contrite spirit, or unless we are "poor in spirit."

In a like manner this quality is necessary before we can have repentance. When pride and arrogance rule our hearts and our actions, we become entirely self-sufficient. We do not seek the Lord in prayer. We have no need to ask favors. We do not readily admit that the blessings we enjoy come from God and not entirely from our own efforts. Then — in the blindness of our minds and the hardness of our hearts — is when the Lord has called his prophets to preach repentance throughout the ages.

Truly, it seems, to err is human. All we need is a period of prosperity, and we begin to draw away from the Lord. We forget the Giver of all we enjoy, and we do not acknowledge him. Repeatedly have his chosen people been brought to their knees through war, pestilence, famine, tragedy. They had to be humbled before they could repent of their sins and return to the Lord. . . .

As the Lord admonished the Nephites, "Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved." (3 *Nephi* 9:22.)

— Elder Eldred G. Smith.³

"And forgive us our debts, as we forgive our debtors." He who can thus pray with full intent and unmixed purpose merits forgiveness. In this specification of personal supplication we are taught to expect only as we deserve. The selfish and sinful would rejoice in exemption from their lawful debts, but being selfish and sinful would exact the last farthing from those who owe them. Forgiveness is too precious a pearl to be cast at the feet of the unforgiving; and, without the sincerity that springs from a contrite heart, no man may justly claim mercy. If others owe us, either in actual money or goods as suggested by debts and debtors, or through some infringement upon our rights included under the broader designation as a trespass, our mode of dealing with them will be taken into righteous account in the judgment of our own offenses. . . .

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (*Mark* 11:25, 26.)

— Elder James E. Talmage.⁴

"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord remember them no more.

"By this ye may know if a man repenteth of his sins — behold, he will confess them and forsake them."

— Doctrine and Covenants 58:42, 43.

All the religious world is boasting of righteousness: . . . the doctrine of the devil is to retard the human mind, and hinder our progress, by filling us with self-righteousness. The nearer we get to our Heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs. My talk is intended for all this society; if you would have God have mercy on you, have mercy on one another.

— The Prophet Joseph Smith.⁵

¹ *Truths We Live By* (Articles on the Ten Commandments and The Beatitudes written by the general authorities of The Church of Jesus Christ of Latter-day Saints for *The Instructor* magazine); Deseret Book Company, Salt Lake City, Utah, 1959; pages 54, 55.

² James E. Talmage, *Jesus the Christ*, published by The Church of Jesus Christ of Latter-day Saints; Deseret Book Company, Salt Lake City, Utah, 1962; pages 240, 325.

³ *Teachings of the Prophet Joseph Smith*, compiled by Joseph Fielding Smith; Deseret Book Company, Salt Lake City, Utah, 1958; page 241.

⁴ *Teachings of the Prophet Joseph Smith*, compiled by Joseph Fielding Smith; Deseret Book Company, Salt Lake City, Utah, 1958; page 241.

LIBRARY FILE REFERENCE: Repentance.

¹ Joseph Fielding Smith, *Doctrines of Salvation*, Volume II; compiled by Bruce R. McConkie; Bookcraft, Salt Lake City, Utah, 1955; page 332.

² Roy W. Doney, *The Latter-day Prophets and The Doctrine and Covenants*; Deseret Book Company, Salt Lake City, Utah, 1963; pages 271, 272.



BM 71

BM 68a

BM 70

ALMA PREACHES THE WORD OF GOD

A Flannelboard Story by Marie F. Felt

Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people.

—*Mosiah 18:20.*

In the land of the Nephites lived a king by the name of Noah. He was not a good, kind king as King Benjamin had been. Instead he was both selfish and wicked.

In order to support himself and his family, he took from the people in his kingdom one-fifth of all they had. If they had 100 sheep, he took 20 of them. If they had five bushels of wheat, he took one. In fact, he even took one-fifth of their money and one-fifth of all the animals and food they had raised. Then he, his family, and their friends lived carelessly and extravagantly on what they had taken from other people. It was just not the right thing for him to do.

In the same land lived a prophet of God named Abinadi. He knew that King Noah was not doing right. He could see, too, how the people were becoming wicked and were forgetting our Heavenly Father. The high priests who should have been teaching them and advising them to obey the teachings of our Heavenly Father were spending their time doing wicked things, along with King Noah.

One day Abinadi could stand it no longer. He went among the people to give them a message that our Heavenly Father had commanded him to give. This message said,

... Go forth, and say unto this people, thus saith the Lord ... except they repent and turn to the Lord their God, behold, I will deliver them into the hands of their enemies; yea, and they shall be brought into bondage ... and none shall deliver them, except it be the Lord the Almighty God. (Mosiah 11:20-24.)

Now the people did not like to hear Abinadi speak like this. They chose to do wicked things, and they did not like to be told to change their ways. King Noah was especially angry. He commanded his servants to find Abinadi and bring him there so the king might kill him. He said that Abinadi had no right to speak this way. We know, however, that he did have; since God had commanded him to do it. [End of Scene I.]

(For Course 3, lesson of March 21, "Alma Was a Prophet"; for Course 15, lesson of May 30, "King Noah and Abinadi"; and of general interest.)

Among the priests of King Noah who heard the words of the Prophet Abinadi was one named Alma. He believed the words which Abinadi had spoken. He knew of the wickedness of his king and the people. He began to plead with the king not to be angry with Abinadi. Instead of listening to Alma, however, King Noah became angry with him. He ordered him to leave. Then, as soon as Alma had gone, he ordered some servants to follow him and kill him. The servants, however, did not find Alma, for he "hid himself and they found him not." (See *Mosiah 17:2-4.*) [End of Scene II.]

As soon as he felt it was safe, Alma went out quietly among the people and began teaching them the words of Abinadi. He told them that Jesus Christ would come into this world to teach people a better way of life. He told them of Jesus' death and resurrection; of how He would come forth from the tomb after three days. He taught them, also, that all men would be resurrected and would live again after they died.

Now many people began to believe the things that Alma taught. "And it came to pass that as many as did believe him did go forth to a place which was called Mormon. . . ." (*Mosiah 18:4.*)

"Now, there was in Mormon a fountain of pure water . . . there being near the water a thicket of small trees." (*Mosiah 18:5.*) It was here that Alma hid himself in the daytime so that wicked King Noah's men could not find him.

The good people who believed Alma's words knew where to find him, however. As often as they could they went where he was. "And it came to pass after many days there were a goodly number gathered together at the place of Mormon, to hear the words of Alma. . . . And he did teach them, and did preach unto them repentance, and redemption, and faith on the Lord." (*Mosiah 18:7.*)

As soon as Alma felt that these good people understood the things he had been teaching them, he suggested that all who loved Heavenly Father and were willing to obey His commandments should be baptized. "And now when the people had heard these words, they clapped their hands for joy, and exclaimed: This is the desire of our hearts." (*Mosiah 18:11.*)

Among these people was a man named Helam. He had been one of the first to listen to Alma's

teachings and obey them. Helam was honored when Alma chose him as the first one to be baptized. Among other things, Alma said,

Helam, I baptize thee, having authority from the Almighty God.

And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the spirit. . . .

And after this manner he did baptize every one that went forth to the place of Mormon; and they were in number about two hundred and four souls; yea, and they were baptized in the waters of Mormon, and were filled with the grace of God. (Mosiah 18:13, 14, 16.)

In order that the people might be taught often and have their questions answered, Alma appointed good men to serve as priests. He chose one for every 50 people who belong to the Church. He commanded these priests that they should teach only the things he had taught and those things that the holy prophets before had spoken.

Alma also told these priests that they should earn their own living. He taught the people that they should share with each other and be kind to and thoughtful of each other at all times.

And he commanded them that they should observe the sabbath day, and keep it holy, and also every day they should give thanks to the Lord their God. . . .

And there was one day in every week that was set apart that they should gather themselves together to teach the people, and to worship the Lord their God, and also, as often as it was in their power, to assemble themselves together. (Mosiah 18:23, 25.)

And the scriptures say that “. . . these things were done in the borders of the land, that they might not come to the knowledge of the king.” (Mosiah 18:31.) [End of Scene III.]

It is hard to keep such good things a secret; because as often as the people could, they went where Alma was. King Noah noticed this and wondered where so many people were going so often. He had his servants follow them to find out.

As soon as the king discovered that Alma was teaching these people the word of God as Abinadi

had done, he was very, very angry. He ordered his army to destroy Alma and all the people who were listening to him. Before the army arrived, however, the Lord told Alma that they were coming. Immediately all the people “. . . took their tents and their families and departed into the wilderness. And they were in number about four hundred and fifty souls.” (Mosiah 18:34, 35.)

When King Noah's soldiers arrived, they were very disappointed. They searched and searched for these people of the Lord, but they could not find them. These good people, with their leader, Alma, were miles away, protected by the love and care of our Heavenly Father. [End of Scene IV.]

How To Present the Flannelboard Story:

Characters and Props Needed for This Presentation:

King Noah. (BM66.)
The Prophet Abinadi preaching. (BM67.)
Alma as a priest of the king. (BM68a.)
Several priests of King Noah. (BM68b.)
Several groups of people listening to his teachings. (BM69.)
The Prophet Alma preaching. (BM70.)
Alma baptizing Helam. (BM71.)
Soldiers of King Noah. (BM72.)
Priests of Alma. (BM73.)

Order of Episodes:

Scene I:

Scenery: An outdoor scene.

Action: As the story is told, first place on the board the figure of King Noah (BM66); then that of the Prophet Abinadi (BM67). Then remove King Noah (BM66) and place in front of Abinadi the people who are listening to his teachings. (BM69.)

Scene II:

Scenery: King Noah's throne room.

Action: Alma (BM68a) pleads for Abinadi's life before King Noah and his priests. (BM68b.) Alma is ordered out. Place on the board the figures of King Noah's soldiers. (BM72.) They are ordered to overtake Alma and kill him.

Scene III:

Scenery: Outdoor scene in the wilderness. The waters of Mormon are in the background.

Action: Alma (BM70) is preaching to his followers. Alma baptizes Helam. (BM71.) From among the group of followers, Alma appoints some priests. (BM73.)

Scene IV:

Scenery: Same as Scene III.

Action: Alma learns of the coming of King Noah's army. He and his followers leave. Remove them from the board. Place figures of King Noah's soldiers (BM72) on the board. They cannot find Alma nor his followers. They are disappointed and return to tell their king.

Library File Reference: Alma (the Older).

SCENE 1

SCENE 2

SCENE 3

SCENE 4



Children Under Three

It is very important that we know something about children under 3 years of age.

Dr. James L. Hymes, Jr., has done a great deal of research and study in child development. He has much to offer us as we plan for our children under 3 in Sunday School. In *The Child Under Six* he says:

"We have reached a point of enough knowledge so that we can say with some degree of confidence: This is what most children do. . . . We have reached a point of enough knowledge so that we have some solid ideas about what makes children strong, what makes them well, and what makes them good—good as people, good for themselves, good for all of us to live with." (Page 10.)

"We do not do as good a job as we might in nurturing strength and bigness in our 1- and 2-year-olds.

"We pile on lesson after lesson in how he must act." (Page 68.)

"The difficulty is that our rules cut across the child's natural way." (Page 69.)

"The single most significant secret to all good education . . . is *timing*. The trick is to *teach* when someone is able to learn. . . .

"Sometimes we lose this art in the training period. (The years under 3.) We find it hard to hold our horses. *We plunge into sensitive areas where a sure feel for timing is extremely important.*

"Physical maturation holds the key to social behavior." (Page 72.)

"We often weaken the children when we try to make them do what they cannot yet do." (Page 75.)

"Physical development basically controls emotional development. It sets the pace for the emotions the child can feel, for how he must express them, for whether or not he can control them.

"Physical development underlies and regulates intellectual performance. It controls what the child can think about. . . ." (Page 73.)

"The hazard is that we may teach badly in the



Photo by H. Armstrong Roberts.

training period (the years under 3). Then, instead of building strength, our lessons can show the child how small he is. He wants to stand on his two feet and hold his head high. But if we do not do a sensitive job of teaching, his head is bowed and he drags his feet. This is a great challenge of the training period. To teach so as to strengthen the child's sense of autonomy and not undermine it in the least." (Page 70.)

The great challenge of teaching children under 3 is that of the parents. Parents and teachers would do well to read:

1. *The Child Under Six*, by James L. Hymes, Jr., published by Educational Services, Washington, D.C. 20006; 1961.
2. "Program for Children Under Three Years of Age," *The Sunday School Handbook*, 1964, Chapter 20.

In the Sunday School situation where there are seldom trained people to judge the maturity of children, it is *always* to the advantage of the children if the *chronological age of 3 years* be the time for them to study the Gospel in a group situation.

Before the 3-year-old is enrolled in Course One, the parents should have received "A Message to Parents" from the secretary of the Sunday School. The Sunday School teacher should be informed that a message has been sent. This message should be read carefully by the parents. Where questions arise it would be well to discuss them with the Course 1 teacher.

—Addie L. Swapp.

Library File Reference: Teachers and teaching.



Art by Ted Nagata.

"TO EVERYTHING THERE IS A SEASON, AND A TIME TO EVERY PURPOSE UNDER THE HEAVEN: . . . A TIME TO PLANT, AND A TIME TO PLUCK UP THAT WHICH IS PLANTED."

—ECCLESIASTES 3: 1, 2.

STUDENT READINESS

Teacher Improvement Lesson for March
by Arthur D. Browne

THERE is a peach tree by my window. In mid-September its branches dip heavily downward, laden with mellow fruit ready to harvest. As I walk near the tree, the heady fragrance of ripened peaches enchants me. I stop to pick a peach that looks especially choice. It falls into my hand at a touch. Its cheeks are rosy, soft, and sun-warmed—like the face of a child. The skin breaks easily, the stone comes loose and sweet juices drench my fingers. Its flavor is delicate and satisfying.

A few days ago this fruit would have been hard, green, and sour; a few days hence it will have fallen to the ground—bruised, brown, and useless. One has to recognize the hour of perfect ripeness, the time of readiness for the harvest, the moment of fulfillment.

The peach is not unlike a new student of the Gospel. When the investigator confronts an entirely different way of thinking and living, as taught by the Church, he learns only that to which he has been "ripened." To accept a new tenet and make it truly his own, the learner must be ready to receive it.

Sunday School teachers are challenged as never before to teach Gospel principles with relevance and meaning. The task is difficult because the Gospel net is encompassing more than a hundred thousand converts each year—persons from many different cultures, religions, occupations, and economic levels.

How can each, like the peach, reach his "moment of fulfillment" in receiving the Gospel light? The following suggestions are designed to assist teachers in coping with problems of *readiness*, as these apply to newcomers in the Church.

Many Contacts Often Required

To gear instruction to the newcomer's particular

state of readiness requires intimate understanding of his background and needs. The teacher must probe the student's mind, observe his behavior, and know why he thinks and acts as he does. This close acquaintance is particularly difficult in a Church environment where voluntary weekly attendance sometimes means irregular attendance and where teacher turnover may be high. Many contacts leading to a trusted relationship may be necessary to elicit the student's real feelings and ideas.

For example, a teacher tried repeatedly to find a religious interest in common with a man who seldom attended Sunday School. This brother failed to respond to any of the many appealing aspects of the Gospel. By chance one day, the teacher discovered that he was intensely concerned with the moral standards of his adolescent children. Using this interest as a wedge, the teacher was able to offer many Gospel principles to him. This brother was "ready" for instruction to help his children, although his own "moment of fulfillment" had not yet arrived.

First Things First

The newcomer in a Sunday School class poses a challenge for the teacher who tries to pace the student's learning with his level of readiness. His first public prayer may be traumatic; preparation of a 2½-minute talk may be arduous—its delivery sheer agony. Several emotional reactions are produced when a teacher forces a student into activity before he is ready for the experience.

Perhaps the teacher's best recourse is to diversify lessons in interesting and challenging ways so that each student can find his own level of participation and involvement. While the experienced student may wish to probe the intricate procedure and timetable of the resurrection, the less informed may respond to a general discussion of its meaning.

Frequently, the investigator wants an exposition upon controversial topics, for he may have been exposed to critical statements on some issues. Although controversial questions should not go unanswered, discussion of them does little to teach Gospel principles vital to the newcomer. A skilled teacher can utilize interest in such subjects, however, to direct the newcomer's thinking to concepts fundamental to more complex issues. The great teacher, Paul, expressed this teaching principle aptly in one of his epistles to the Corinthians: "I have fed you with milk, but not with meat: for hitherto ye were not able to bear it. . . ." (I Corinthians 3:2.)

Watch Your Language!

Recently a newly-baptized convert related his first experience in attending an LDS Sunday School class. He flatly declared that he had gained nothing from the lesson. The teacher, he said, had spent most of the class period in explaining the difference between *theology* and *religion*. The convert, a man of limited schooling, had not the slightest idea of the meaning of the word *theology*. Not wishing to expose his ignorance by asking a question, the convert remained in complete confusion.

The newcomer often faces a language barrier. He may be familiar with terms such as *communion* or *Eucharist* but not with the LDS meaning of the word *sacrament*. Likewise, his background may have produced totally different concepts for such religious terms as *God*, *angel*, *priesthood*, *salvation*, etc. Hence, the teacher must be sensitive to semantic misunderstandings and patiently explain our particular vocabulary whenever necessary.

Seek "Feedback"

How can a teacher come to know when a student is "ready" for certain types of instruction? In rigidly conducted classes where ideas are not exchanged—such as those in which the teacher reads from a manual or lectures throughout—the student's way of thinking, perceiving, or behaving is never identified. Further, in contrast to secular instruction, Sunday School teachers seldom have access to formal tests to assess student learning. Therefore, the teacher who is tuned in on his student's "wave length" will, through lively lessons, stimulate responses which can then be carefully observed and evaluated.

The student's behavior reveals his attitudes and values, his readiness for further learning. The ultimate test of a student's progress is his desire to live a more Christlike life.

Check "Over-readiness"

Time and time again, when the peach is ripe, it falls to the ground in useless waste because someone failed to pluck it. Likewise, the golden moments of opportunity to teach new concepts to the investigator are frequently lost because of teacher negligence. We know that when individuals are moved by some powerful force, they are sometimes ready to accept new ideas which help to stabilize their lives. An opportune time for religion to touch a life is when the individual is moved to soul-searching and humility—conditions caused by the loss of a loved one, a concern to teach one's children, discouragement with the seeming futility of life, or perhaps a desire to find new meaning in the universe. These times give rise to "teachable moments." Even Paul's miraculous conversion was probably preceded by overwhelming guilt feelings and a repentant heart aroused from witnessing Christian persecutions such as the stoning of Stephen. The Lord struck Paul during a "teachable moment."

The skilled teacher designs a lesson on a topic in a manner which permits each student to gain a useful concept at the opportune time. When opportunities slip by, the teacher has failed.

Readiness Can Be Altered

Unlike the peach, which ripens by a natural timetable, the newcomer's "readiness" for grasping religious concepts can be altered. A teacher need not always wait for the magical hour when a student wants to know a truth. Rather, new interests can be excited and stimulated. The alert teacher can help students reach a state of readiness for a particular learning experience.

One investigator, for example, could not join the Church because of lifelong habits which violated the Word of Wisdom. To stop these habits was unthinkable in his mind. But a wise teacher taught him section 76 of the Doctrine and Covenants ("The Vision") and challenged: "Which do you want most, these blessings promised for eternity or a continuation of your indulgences?" The man caught a new vision, forsook his habits, and was baptized.

Recently, the author interviewed several investigators and newcomers to learn their first impressions of Sunday School. A simple question was asked: "What was your reaction to the first LDS Sunday School that you attended?" Invariably, they said: "The people are very friendly."

Undoubtedly a friendly reception—a feeling of oneness and unity with a happy people—compensates for other difficulties in adjusting to a new situation.

(Concluded on page 27.)



Teachers: Encourage Temple Marriage

The general objective of the Sunday School is to teach the Gospel to every member of the Church. This, of course, includes the very important subject of genealogy.

The new *Priesthood Genealogy Handbook* says:

All auxiliary and priesthood work is to perfect the Saints and to encourage them to make covenants in the temples of God. By following faithfully these temple covenants, the Saints are led to exaltation through the individual endowment of power and authority. Part of this task is the sealing of families in temple marriage to unite into one holy family under Jesus Christ all the children of God who are worthy and willing to make this covenant. In order to seal all children of God together, it is first necessary to identify all family members of our progenitors. This study is known as 'genealogy.' (Page 2.)

Superintendents, in faculty meetings and in visiting their assigned classes, should be alert to these principles which involve (1) an understanding of why we should identify our progenitors, (2) why they should be baptized, and (3) why sealing of families in the temple is necessary. These principles may be emphasized in class discussion by weaving them into many lessons now written and being taught, wherein similar principles for better living are discussed.

It is fundamental that the Sunday School instruct members of the Church in basic Gospel principles in order that the individual understand the fundamental importance of genealogical work and temple ordinances. The *Handbook* further states:

Instruction in these basic principles is the work and duty of the home, supported by all priesthood quorums and their auxiliaries. (Page 18.)

The *Handbook* further provides that "the bishop will seek counsel from the high priests' group leader regarding the effectiveness of class work. . . ." This

does not mean that the Sunday School has the responsibility of training specialists in genealogical research. This is priesthood genealogical responsibility.

Our teachers should be urged to encourage temple marriage. "Temple marriage is the goal toward which all Church members should strive." (*Handbook*, page 16.) "Parents, home teachers, auxiliary officers and teachers and priesthood officers must stress the goal and eternal values of temple marriage so that such marriage will increase, both in number and quality." (*Handbook*, page 17.)

It is the responsibility of the Sunday School to give every member of the Church an understanding of the reason and basis for genealogical work. Every teacher should be continually conscious of this fact in preparing lesson material.

—Superintendent Lynn S. Richards.

NEW MANUALS AND SUPPLEMENTS

Two new manuals with their supplements and three other new supplements have been prepared and are now available for 1965 Sunday School classes.

Students in Course No. 27 will study the manual, *Patriarchs of the Old Testament*, by Ellis T. Rasmussen. Revised editions of the manual and supplement for Course No. 21, *Genealogical Research—A Practical Mission*, are now available. 1962 genealogical manuals may be used as long as they are available.

The other three new supplements are *History of the Restored Church* for Course No. 11, *Life in Ancient America* for Course 15, and *An Introduction to the Gospel* for Course No. 17.

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Answers To Your Questions

Interviewing before Sustaining

Q. Should class officers be interviewed by the Sunday School superintendency before being sustained? —North Box Elder Stake.

A. Not necessarily. This decision rests with the Sunday School superintendency under instructions from the bishopric. When the superintendency is content with the recommendations of the teacher an interview would not seem necessary.

Concert Recitations Which are too Long

Q. The concert recitation passages seem too long for most classes to memorize. How can we correct this situation?

—Superintendents' Conference.

A. Scriptural passages to be

Memorized Recitations

For March 1965

Scriptures listed below should be recited in unison by students from Courses 7 and 13 during the Sunday School worship service of Mar. 7, 1965. These scriptures should be memorized by students from these respective classes during the months of January and February.

COURSE 7:

(This scripture is widely used as a definition of faith.)

memorized come from the standard works organized according to a missionary plan. The purpose for memorizing these passages is to make some of the scriptures part of the memory reserve of prospective missionaries. Obviously these scriptures should never be read. Therefore, in order to give further assurance of their being memorized, the passages have been, for this year, greatly reduced. In the explanatory 2½-minute talk preceding the recitation of the passage by the class, the speaker should elaborate upon the passage to make sure it is understood and not taken out of context. The teacher rises and recites with the class. There is no obvious directing.

—General Superintendency.

"Now faith is the substance of things hoped for, the evidence of things not seen."

—Hebrews 11:1.

COURSE 13:

(This verse from the writings of Luke explains conditions of the resurrection.)

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

—Luke 24:38, 39.

WARM SPIRITS IN THE COLD

(OUR COVER)

*Mother so loving and
Father so true
Sister and Brother and
wee baby, too,
All love one another, and
each does his part
To show by kind actions
the love in his heart.*

In this month's cover picture a brother and sister do their part by showing warm spirits on a cold winter day. These activities on the family sled in crisp snow demonstrate a Christlike love in two young hearts.

—Richard E. Scholle.

EDITOR'S NOTE: With this issue we begin our Centennial year of publication. The 100-year symbol appearing on this month's cover will be featured all year.

(For Course 1, lesson of March 14, "We Have Fun in Our Home"; for Course 1A, lesson of March 21, "Our Family Is Happy.")
Library File Reference: Winter.

COMING EVENTS

Jan. 3, 1965

Pupil Advancement;

• • •

New Courses Begin

Jan. 17, 1965

100-percent Sunday

• • •

March to mid-April
Instructor Campaign

STUDENT READINESS (Concluded from page 25.)

ation. As the teacher helps the newcomer build a new structure of Gospel concepts, the mortar which holds these building blocks together is composed of the emotions and attitudes associated with these concepts. To support the student's interest and to stimulate motivation for further learning, the teacher and fellow members must build bridges to the student's heart as well as to his head.

Many factors determine the readiness of the investigator to incorporate religious principles into his life. His maturity and judgment, prejudices, interests, values, conflicts, moral standards, and many other personal attributes influence his willingness

and capacity to accept a Gospel concept. But accept it he will, if the concept is applicable and valuable to him. Fortunately, the Gospel of Jesus Christ is designed to have intrinsic significance for all mankind. The major challenge in teaching these principles to the investigator, then, lies in relating them to his particular viewpoint and background so that he can grasp them and claim them as his own. When such genuine learning takes place, the Gospel student, like the ripened peach, achieves his "moment of fulfillment."

Library File Reference: Teachers and teaching.

Teach the Gospel with Music



Senior Sunday School Hymn for the Month of March

HYMN: "Choose the Right"; author, James L. Townsend; composer, Henry A. Tuckett; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 110.

Here we have another hymn with an exceptionally strong and motivating text—one especially worth committing to memory for ready use both in singing and in speaking. Our speakers will do well to strengthen their sermons, and at the same time beautify them, by quoting liberally from the hymns of the Church. This will then give opportunity to our choristers to let our people sing the particular hymn which was quoted, thus allowing the people to sing a sort of "grand amen" to that which has just been preached. The preacher's quotations will be doubly effective if they are given from memory as apt opportunity permits.

The author of this hymn, James L. Townsend, was one of our best hymn writers. He also wrote much poetry. The words of some 16 hymns written by him have been loved and sung by us for many years. Among these are: "Let Us Oft Speak Kind Words," "O Thou Rock of Our Salvation," "The Day Dawn Is Breaking," "To Nephi, Seer of Olden Times," and "Hope of Israel."

Brother Townsend was a cultured man with a mind and soul sensitive to the beauties of his environment and the grandeur of the Gospel. His picturesque home in Payson Canyon (Utah) was ideal for a poet.

To the Chorister:

The music presents no difficulties. The melody is so natural, so singable, that we will not need to

give any special instruction in its performance. Everyone knows it well, so we can strive all the more easily to sing it with heart and voice. Let the tempo be moderate, such that it will not call attention to itself.

Consider the powerful title of this hymn. Consider also the beautiful expressions which relate to this title. A good poet is no ordinary preacher. He endeavors to present his message couched in lovely phrases, showing that truth and right are both beautiful to follow and a delight to live.

Consider, then, the glowing quality of this: "And its light (the light of the Holy Spirit) is forever shining o'er you, when in the right your heart confides." Also this: "There's the right and the wrong to every question, be safe through inspiration's power." The third stanza is equally lovely: "Choose the right! There is peace in righteous doing; choose the right! there's safety for the soul." Then in the chorus we find: "Let wisdom mark the way before." We may remind ourselves that the only alternative to wisdom is foolishness, and no one wants to follow that.

Sing this hymn earnestly. It is one of our very own. Its value in our lives is better than gold.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of March

HYMN: "Come, Follow Me"; author, John Nicholson; composer, S. McBurney; *The Children Sing*, No. 60.

It is not unusual for adults to underestimate children's abilities. Sometimes grownups suppose that the only songs children appreciate and enjoy are those simple enough

that there is no challenge in them. Life is challenging to children; when they participate by listening to or singing difficult songs, they accept the challenge and enjoy the development of their creative abilities.

This hymn will likely present problems for children. The context is not within their understanding and the melody is difficult because of the half steps in measures nine and ten. Half steps are hard for children to hear, as well as hard for them to sing. Yet when the hymn is learned, they should experience great joy in performing a difficult task.

"Come, Follow Me" is a heritage hymn worthy of our best efforts. We have an obligation to help children learn the Gospel through these hymns. Some values of heritage hymns are given in *A Guide for Choristers and Organist in Junior Sunday School*, page 10.

To the Chorister:

When introducing this hymn to children, sing it for them more than once. Be sure to enunciate the words distinctly and sing the melody clearly. Then teach it by rote, phrase-wise, unaccompanied. Refrain from mentioning that it is difficult to learn. Do not try to explain the words. Let the message unfold to children as they grow in understanding.

If children love and enjoy you, they will put forth their best efforts; and you should cheerfully accept them. Sometimes a successful hymn practice for children is a good listening time.

To the Organist:

After the chorister has presented this hymn and has taught it to the children by rote, add an un-

usual accompaniment. One that could be most helpful in this instance is for you to play just the melody in the octave in which it is written with the right hand and an octave lower with the left. After some children can sing it well, unaccompanied, and several can sing it with your help in octaves, softly add the accompaniment as it is written. It will necessitate additional practice to play the melody with the left hand because of left hand playing habits, but the help children will receive in hearing the closeness of pitches should reward you for your efforts. Part of your assignment in Junior Sunday School is to help children become more efficient in learning the Gospel through music.

—Mary W. Jensen.

March Sacrament Gems

FOR JUNIOR SUNDAY SCHOOL

FOR SENIOR SUNDAY SCHOOL

Jesus said, "... Because I live, ye shall live also."¹

"... And the Spirit enlighteneth every man through the world..."²

¹John 14:19.

²Doctrine and Covenants 84:46.

Organ Music To Accompany March Sacrament Gems

Darwin K. Wolford



1965 SACRAMENT GEMS AND HYMNS OF THE MONTH

Junior Sunday School			Senior Sunday School	
Month	Sacrament Gems*	Hymn of the Month ¹	Sacrament Gems*	Hymn of the Month ²
January	John 15:14	I Think When I Read That Sweet Story (9)	Moroni 10:5	Prayer Is the Soul's Sincere Desire (220)
February		An Evening Song (136)		Welcome, Welcome, Sabbath Morning (190)
March	John 14:19	Come, Follow Me (60)	Doctrine and Covenants 84:46	Choose the Right (110)
April		If with All Your Hearts (180)		He Is Risen (61)
May	Matthew 5:8	Beauty Everywhere (169)	Luke 24:30	Let Earth's Inhabitants Rejoice (93)
June		I'll Go Where You Want Me To Go (19)		Lord, Accept into Thy Kingdom (100)
July	Luke 19:46	The Handcart Song (188)	3 Nephi 18:7	Zion Stands with Hills Surrounded (212)
August		Jesus Is Our Loving Friend (21)		O Thou Rock of Our Salvation (130)
September	Matthew 19:21	Jesus, Once of Humble Birth (15)	1 Cor. 11:26	O Say, What Is Truth? (143)
October		The Sacrament Is Ready**		Today, While the Sun Shines (215)
November	Mark 9:50	Count Your Blessings (51)	Mormon 9:29	Now Thank We All Our God (120)
December		Hosannas***		I Heard the Bells on Christmas Day (219)

*Many of these scriptures have been shortened for easier recitation.

**Published in *The Instructor*, January, 1959, page 31. To be reprinted.

***Published in *The Instructor*, August, 1953, page 295. To be reprinted. Numbers in parentheses are hymn numbers.

¹Numbers are from *The Children Sing*, except for October and December.

²From *Hymns—Church of Jesus Christ of Latter-day Saints*.



Art by Bill Johnson.

MY FATHER— A MAN OF COURAGE

by Anja Hovland de Sánchez*

My father gets up at 5 a.m. every morning, but he never forgets our family prayer at 8 a.m. The Gospel is the only subject he enjoys talking about. Even when somebody comes to order a boat, he switches over to the Restored Gospel after the contract has been signed. Every night he takes his Book of Mormon or Bible and goes out to see the fishermen at the harbor. He jumps down to their boats. They all know him. Night after night the same thing has happened ever since he became a member of the Church. He loves the sea and all that get their living from it, and he would like to share his blessings with men of his own kind. He has sold dozens of copies of the Book of Mormon to the people of Kirkenes. He knows that all his life has been in preparation for this work.

Follow me back to the third of November, 1896, to the little village of Eikefjord on the western coast of Norway. On a gray, windy, and rainy November day, a baby boy was born to Anders and Marie Hovland. His religious parents named him Salomon Elias. This was an event of great importance to me, for these humble folk were my strong Norwegian progenitors. Their child became my father.

By the age of 15, Salomon had developed into a strong, handsome youth with thick, curly, dark brown hair, big brown eyes, and a smiling face. At this age he went on his first long fishing trip with his father to learn the trade that he was to follow.

(For Course 7, lesson of February 21, "Missionaries Teach the Gospel"; for Course 9, lessons of March 28 and May 30, "A Leader Has Courage To Do Right" and "A Leader Is Guided"; for Course 11, lesson of February 28, "How Our Church Spreads"; for Course 21, lesson of February 28, "Family Facts and Traditions"; for Course 29, lessons of June 20 and 27, "Gathering of Israel"; and of general interest.)

*Anja Hovland de Sánchez has completed a mission in Finland. She received her B.S. and M.A. degrees from Brigham Young University and is presently employed as an instructor at St. Louis University while her husband, Carlos J. Sánchez, attends medical school. They are parents of two children.

My father became a good fisherman. He lived in his boat and took several trips to Iceland during the herring seasons up there. He became well known for his skill in salting and spicing herring. About this time Finland became interested in fishing in Icelandic waters, and Finnish businessmen heard that Salomon Hovland was a skillful man. They offered him a position with good pay which he accepted; and he went to Finland to work. On a trip to Turku, the second largest city in Finland, to hire a captain or two for his firm, he met Helmi Sivia Suominen, a tiny young lady with a most charming smile, green-grey eyes, and reddish-brown hair. She did not look her 27 years. Everyone called her "Pretty Helmi." When Father first met her, he stared as if something that beautiful could not exist. Helmi ignored him completely.

Winning Helmi was not an easy task, for she had promised herself never to marry a foreigner. But Salomon was now a man of 32, and he knew what he wanted. He went to great lengths to impress her, buying her flowers, fruit, chocolate, rings, and jewels. After two years they became engaged. Then Father went to Iceland and stayed almost a year. On May 29, 1932, they were married in Turku (Turun Tuomiokirkko), Finland. They moved to Eikefjord, Norway, where I was born on June 1, 1933, and christened Anja Suneva. My mother had to return to Turku, Finland, and my brother, Heikki Juhani, was born there, June 30, 1934. We children and Mother lived in Finland and Father in Norway—a separation of 11 years. When the family was reunited in 1944, Father was much thinner than he had been, because of the war; and his back was bent. His curly brown hair had become almost a memory, and what was left of it was grayish. I saw my father for the first time that night, and I remember that he was moved to tears.

In September, 1944, when everybody was leaving northern Finland because of the front moving close, my father took us up there through the beautiful Laplandic wastelands to Kirkenes, Norway. We had to cross the border illegally. Mother, my brother, and I lay on top of our luggage under a cover, and Father sat in front with the driver. I do not know what Father told the soldiers who examined the car three times, but I know I hardly dared breathe. In Kirkenes we moved into a little house that my father had built himself, and we were happy. But our joy was to be short-lived.

On a sunny day about two weeks later a German officer came with orders for everyone to leave by next morning. Father laughed at him and said, "You Germans leave; we Norwegians stay!" But

how could this be? We could not remain in the house, and we were forbidden to go outside after 4 p.m. It was now 2 p.m. Where could we go?

Fortunately, a good neighbor who lived up in the mountains came and told us that he had dug tunnels in the ground that he was not going to use himself. Mother decided to take us there. Father stayed behind. We could not climb all the way to the tunnels that night, so we stayed at the neighbor's farm. It was a terrible night. Next morning we could go out after 6 a.m., so we went back down to see Father. Everything was fine. He had been moving tools and materials all night from his boat-builder workshop. Once a watchman came against him with his gun pointed at him, but Father went right up to him and said, "Have we not always been good friends?" and he turned the soldier's gun away, after which they laughed together. Two weary German soldiers ate with Father that same night and left food also for us. Father kept telling us how safe it was down there, when suddenly the whole world seemed loose and shaking around us; and Father decided it wisest to leave for the mountains. By crawling and hiding we finally made it to the tunnels. They were located among beautiful mountain scenery, with a little brook running nearby. The birches stood autumn yellow. Two days later this place was a valley of destruction.

Father was not content sitting in that little cave all day. At 11 p.m. he decided to take a walk to see another neighbor up in the mountains. Mother would not let him go. Father wanted her to go with him; but after some arguing back and forth, he said he felt he had to go. He left alone, and we thought we had seen him for the last time. When he reached the neighbor's house, he found the neighbor very ill and unable to walk. The wife and daughter had tried to get him out of the house to their cave in the mountains, because several bombs and shells had already fallen around the house, but they were too weak; and Father found them there crying. Father carried the man up to the cave and spent some time with them there. About three o'clock in the morning he returned. The air was red behind him and full of burning particles that flew high up in the air. He said everything was burning "down there," but he was not sure about our home. It stood too close to the mountainside.

The fourth day we were up in the mountains we knew something different was going on. There was lots of machine-gun shooting and also shooting with rifles. The Russians had come.

Actually we lost everything except our little house during those four days. After the Russians came we went back. The house stood there all alone among the ruins, its walls full of bullet holes. Father

took his Bible down from the shelf. Several bullets had gone through the sides, but not a single piece of text was destroyed. To father this was a miracle.

Then began an enormous struggle for food. The Russian soldiers gave us of their food every day, and we had many good friends among them who risked their lives for us; it was forbidden for them to give us any food. Father walked tens of miles in deep snow and often in storms to examine some old burned-down German kitchen in order to find some food, and often he was gone the whole day. But when he returned, in most cases he had a rucksack full of burnt cans. We called this "twice-canned food."

Why were we preserved? Why had Father persisted in taking us to this locality in the first place? Why had we stayed? Later we knew the answers.

One dark night in September, 1949, there was a knock at our door. Who could be out in such terrible weather? When Father opened the door, two young men stepped in. Father asked them to sit down. At first it was difficult to understand what they were trying to say. They wanted to talk about the Gospel. Father bid them a hearty welcome. He was anxious to meet someone who might agree with him in his opinions about the teachings of the Holy Bible. When they came to us the second time, Father found out that they were Mormons.

We must have been the joy of the missionaries. The Gospel was a most natural thing to us. Its teachings had long been in our thoughts and in our hearts. These were joyous times for our family. Mother, Heikki, and I were baptized April 18, 1950, in the icy cold and salty water of the fjord. We were baptized about 9 p.m., and I remember that the world was shiny pink and purple; the sun had just set. Father was baptized in the fjord two years later by the Norwegian Mission President, Axel J. Andresen.

Our lives had been saved in miraculous ways during the war. Let me briefly tell you of one instance. When we came out of our "hole in the ground," we found an unexploded shell on the roof of our hole. The roof was just 20 inches thick. It could have killed us all.

More miracles. It was a terribly dark night that the missionaries found our house, which is located so that nobody usually finds it, especially not in the dark. They found us one of the first nights they were there, and they stayed only one winter. We were the only converts. No others would listen to their message. Then the missionaries were taken away, and none have been assigned there since. To Father and to us, all these incidents revealed one thing—we were meant to know the truth.

Library File Reference: Converts (Mormon).

FREEDOM AND FULFILLMENT



Photo by H. Armstrong Roberts.

If, when we flip a coin, it can be both (or neither) heads or tails, if anything can really happen following any action, then the freedom of both coins and men is meaningless.

Any approach to the nature of man leads to the question of freedom. In what sense, if at all, is man free?

Paradoxically, this is a question we are not free to ignore. We agonize over it daily. The impact of life upon us, or, if we prefer, our impact on life compels us to ask ourselves—What is “within my power” and what is not? Did I have to happen? Does anything or everything have to happen? Given the same conditions could I have been or done otherwise?

The central issue, put loosely, is whether or not man can upset the causal chain? The determinist answers, “No.” The indeterminist answers, “Yes.”¹ In our time there is a certain freshness to the stalemate as three developments have given birth to new searches and researches.

1. On the side of determinism.

Some forms of psychology and psychoanalysis

¹(For Course 17, lessons of March 21 and 28, “Purpose of Life” and “Man Is Free”; and of general interest.)

point to the immense domination of man's subconscious which, in turn, is fueled by traceable stimuli. These, apparently, are in no way separable from prior causation. Hypnotized, to illustrate, a person may be told that on awakening he will take off his shirt and stand on his head, but that he will forget the instruction. He does so, then invents the most ingenious but clearly false “reasons” for his behavior. Question: Is not all our conduct thus controlled and is not “freedom” just a name for our ignorance of hidden causes?²

2. On the side of indeterminism.

The so-called Heisenberg principle in quantum physics affirms that inanimate particles at the subatomic level behave in unpredictable ways. Neither their position nor velocity can be charted accurately. Explanation, therefore, must be statistical. By analogy, we can predict the approximate number, but not the exact identity, of persons who will be killed or injured on a Labor Day weekend. The logic of the point, at least for Eddington and Born, is that being indeterminate, the particles are therefore undetermined, therefore “free.”³ Question: If inanimate matter behaves “freely,” why reject the belief that man does?

3. Then there is existential analysis.

Writers on man's depth awareness, from Nietzsche to Sartre, from Berdyaev to Heidegger, find freedom an invincible datum in our inner consciousness. They uncover an inferno of guilt toward the past—what I might have done; another inferno of anxiety (not just suspense) toward the future—what I might yet be. In dramatic ways they show that no one, not even the most hardheaded determinist, is able to relieve himself of the sense of personal, and admittedly dreadful, freedom. If we could really believe in a thoroughgoing way that what we are and do is unavoidable, we could not consistently feel guilt for we could not sincerely feel responsible. Question: Why not acknowledge on the surface what we all profoundly encounter in the depths?⁴

²Some sentence definitions: The determinist says all events are caused. The indeterminist says some events, namely acts of free will, are uncaused. The fatalist says some or all events are predetermined or “fated” by forces beyond man. The predestinarian says that man's salvation, and/or damnation, was unconditionally decided by God's from eternity. The behaviorist says all behavior is due to man's reaction with environment. The mechanist says the world and man are machines moving like a computer. Mormonism fits in none of these pigeon-holes. (See Note 9.) (See for a discussion of the controversy: *Free Will*, Morgenbesser and Walsh (eds.); Englewood Cliffs, N.J., Prentice-Hall, Spectrum Books, 1962.)

³See discussion on this issue in *Readings in Ethical Theory*, Hospers and Sellars (eds.); New York, Appleton, 1952; Section, “Guilt and Responsibility.”

⁴See Arthur S. Eddington, *Nature of the Physical World*, Cambridge University Press, 1953. An answer to this argument from the point of view of a determinist is in *Determinism and Freedom in the Age of Modern Science*, ed. by Sidney Hook; New York, Collier Books, 1961; “The Case for Determinism,” by Brand Blanshard, pages 19-30.

⁵For a contrast of the scientific and existential approaches to freedom see my article, “The Contribution of Existentialism,” *BYU Studies*, Vol. 1, No. 1, Winter, 1959.

In the Beginning

In classical and contemporary debate, one supposition passes unquestioned. Determinists and indeterminists alike suppose that man had a beginning over which he had no control. There are different versions, e.g. "First Cause," "Nature," "Chance," and "God." But, in any case, the view maintains that self-awareness and freedom, whatever they are, came with or after this creation.

Modern revelation not only undercuts this assumption but in an all-important way reverses it. To say that "Man was also in the beginning with God," and that "All intelligence is independent in that sphere in which God has placed it to act for itself," is to say that man never has been totally a product.⁵ His uncreated intelligence is active and self-propelling.⁶ The process of generation and combination of elements that developed spirit and physical bodies followed, instead of preceding, his independent existence.⁷ In this sense man is an eternal co-cause through all stages and all sequences of existence.

Man's Destiny

But with this doctrine of freedom is a doctrine of destiny. Man's nature includes not only the innate possibilities of prime intelligence, but also the embryonic nature of his Eternal Father. In the unfolding process he has already made decisions that are irrevocable and eternal in scope. These, with an everlasting environment, condition him. And from these conditions there is no retreat.⁸

To outline the extensive philosophical implications of this view and its bearing on a hornet's nest of puzzles is impossible here.⁹ I turn instead to a close look at some of our everyday reflections on freedom. For when these views are accepted as true, some of our most common and cherished notions are immediately revised.

⁵Doctrine and Covenants 93:29. Compare the Prophet's statement, "Intelligence is eternal and exists upon a self-existing principle. It is a spirit from age to age and there is no creation about it." *Teachings of the Prophet Joseph Smith*, edited by Joseph Fielding Smith, Deseret News Press, Salt Lake City, Utah, 1958, page 354.

⁶This, at least, was the Prophet's understanding of uncreated intelligence. See the relevant quotations and the comments of B. H. Roberts in the *Seventy's Year Book*, Volume 4, The Atonement, Lessons 1 and 11. Roberts concludes from scriptural statements, and the later discourses of the Prophet, that reason, imagination, and volition are among the innate qualities of intelligence.

⁷The view that freedom is only explicable if we assume man's premortal existence is defended by John Wisdom in *Philosophy and Psycho Analysis*, Oxford, Blackwell, 1953. The difficulties of reconciling the evidence both for causation and freedom are outlined in *Foundations of Ethics*, W. D. Ross; Oxford, Clarendon Press, 1939; chapter, "Determinism and Indeterminism."

⁸The decision to enter existence in a physical body, for example, is final. Not just in the sense that consequences will extend forever. But in the sense that the embodied condition will be everlasting.

⁹There are puzzles, for example, such as Augustine's—what God was doing before He created man and how man can be blameworthy for acts which follow inevitably from the nature which God created? Another is how the indeterminist can establish responsibility when he says that "free will" events "just happen."

The "Gordian knot" is cut not by indeterminism, but by self-determination. Cause-effect relationships, apparently, are universal. But man is, and always has been, one of the unmoved movers, one of the originating causes in the network.

What Is Freedom?

We ordinarily define and defend freedom as the yearning to breathe free, free from pushy parents, blustery policemen, the fetters of red tape, etc. We are so defensive that often we refuse to do what we had decided to do when someone tells us that we "must" do it. (The suspicion may haunt us that we are not really upholding our freedom but exhibiting our slavery to pride.) Many have died for the "four freedoms," for the rights of "freedom from." But more precious still is "freedom for," freedom for turning external pressures into internal gains, freedom for becoming what we have it in us to become, the emergence of our authentic selves. Such freedom can flourish or flounder independent of the "inalienable rights." It is the kind of liberty Joseph Smith could not be denied, even in the darkened squalor of Liberty Jail.¹⁰

Freedom and Law

We talk as if freedom were opposed to law when we say, "There ought to be a law against that"; or when we speak in timid lament about "the long right arm of the law."

But whatever may be said of the laws of men, in the eternal scheme, law is the guarantor of freedom. The continuities of our existence, the exceptionless conditions of life, give freedom its lasting power. If, when we flip a coin, it can be both (or neither) heads or tails, if *anything* can really happen following any action, then the freedom of both coins and men is meaningless. The power of man's agency, because of the greater power of God's, can turn the "bounds and conditions" of action into good. And when we seek to become "a law unto ourselves," we are not masters of law, but victims of it, forced to remain unfulfilled.¹¹ We do not chortle about "getting away with murder" when we recognize that what we are killing is our own potential.

Freedom and Responsibility Are Brothers

We talk as if freedom is incompatible with foreknowledge, as when we say of a spontaneous act that it was "just on impulse" or "just for the dickens of it." But is it not apparent that the fullest exercise of freedom requires foreknowledge, knowledge of our actual possibilities, of reachable ends and effective means? Lacking it, we are at best moles in a maze in pointless quest of survival, for what? The disillusion of our time is largely the effect of

(Concluded on following page.)

¹⁰See *Man's Search for Meaning*, Viktor E. Frankl; New York, Washington Square Press; pages 206-210. Frankl survived two years in the most incredibly loathsome conditions in the death camps of Auschwitz. His approach to freedom is unusual on the present scene.

¹¹There are, to every kingdom, certain "bounds and conditions." All beings who "abide not" those conditions are not justified. Law enables us to be perfected and sanctified. Doctrine and Covenants 88:34-61; 130:20, 21.

lost moorings and the terrible suspense of the unforeseen. "Men's hearts fail them" thus. And hence arise a dozen forms of fatalism invoked because it is apparently more bearable to believe the future is all fixed, than to believe it still depends—on us. Thus religions of grace-alone and psychologies of adjustment-alone perpetuate imprisonment. They encourage us to accept our soul-sicknesses in the conviction that there is nothing we can do.¹²

We often recite glibly the chain of blame, making excuses in a way that does not separate the sheep from the scapegoats. Everyone can blame everyone else, who, happily, can blame others still. Even the devil comes in for his undue share.¹³ But the logic, or rather psychologic, of the position is that since the devil shows signs of being a compulsive sadist he should not be held responsible, certainly not punished. He no doubt had delinquent parents!

The truth is that any chain-tracing will eventually lead us to ourselves, and some sovereign decision. Additions of character, for example, may justify the cry, "I can't help it." But it can always be said truly, "You could have helped it."

We Are Free To Change

On the other hand we talk at times as if freedom were a constant, available whenever we want to use it. "I could do it (or stop doing it) if I wanted to." When praise is in order, it is customary to claim to be "self-made." As if, for example, according to our own fancy, we can live without breathing and breathe without air.

Actually, the most frightening power of freedom is to freely give itself up to forces that stunt it. An acorn can become an oak or less than an oak, but not something else. So with us. In an acorn there are indispensable elements of nurture. So with us. Unlike the acorn, we have intelligent initiative that can go astray. In this realm the role of Christ is to break the bonds of our diminishing freedom and reenthroned our becoming. In crucial ways only He can do this.¹⁴ But here again, He cannot if we will not. We must will and seek and apply His powers with the measure of control that remains to us. That

¹²Indeed, some writers on freedom are convinced that most doctrines of causal necessity have been invented subjectively by men to cover up their needling sense of responsibility. Determinism is an intellectual tranquilizer. But William James says lucidly why another part of us finds determinism intolerable, though he does not prove the existence of free will. See his essay, "Dilemma of Determinism," available in many paperback collections.

¹³There are three independent principles: the spirit of God, the spirit of man, and the spirit of the devil. All men have power to resist the devil." *Teachings of the Prophet Joseph Smith*, page 189.

¹⁴This is the true version of predestination, namely, that the means of our redemption were predetermined in harmony with eternal law and as sanctioned voluntarily by us. But our own agency was not "predetermined" except as its exercise carries over into our present tendencies. "God did predestinate that all who were saved would be saved through Christ, but unconditional election was not taught by the ancient apostles." *Teachings of the Prophet Joseph Smith*, page 189.

measure is always more than zero. "There is never a time when the spirit is too old to approach God."¹⁵

Freedom Involves Commitment

We talk as if freedom consisted in having the greatest variety of options and that a "once-and-for-all" decision coerces our initiative. But is freedom increased by every new flavor of ice cream?

Actually, it is only when we rise above trivial options and ask ourselves in the depths, "What do I want to be?" that we emerge from the bondage of a flitting and faceless mode of life.¹⁶ The most majestic wonder of our freedom is that we can make all-time binding decisions, eternal covenants.¹⁷ Once made, once "renewed and confirmed," they free us from the life-wasting torment of "bringing it all up" over and over. The decisions, as it were, reverberate through the whole galaxy.¹⁸ And even the lesser roles of life, its distractions and setbacks, take on color and creativity as instruments of the larger "becomings."

Why is it, we may ask, that the Father and the Son "cannot" break their eternal compacts?¹⁹ Because they are "unfree" in attitude? Just the opposite. Because they have made everlasting covenant that they will express freedom in the fullest way, to the resounding blessing of the whole human family.²⁰ For us, such a decision requires incalculably more intelligent use of individual talent than does shrinking postponement of decision. Made in imitation of the Divine, man's free agency is the boldest, most powerful, most sweeping, and most exciting commitment possible.

Freely we must face it. Out of the eternities we chose and were chosen for light and Divine sonship. Only if we become determined against such a glorious destiny will we avoid the over-arching decisions of direction that bring total freedom. For if we will, our destiny is to become more and more free in the widening circles of fulfillment called Eternal Life.

¹⁵*Teachings of the Prophet Joseph Smith*, page 191.

¹⁶This is the difference between choosing between separate acts, and choosing between whole ways of life. In this realm none of us can act without blindness, except by revelation. The Prophet said, "A man can do nothing for himself unless God directs him in the right way and the priesthood is for that purpose." *Teachings of the Prophet Joseph Smith*, page 364.

¹⁷According to the Prophet we already have made such a covenant "before the foundations of the earth were laid." Now, as we mature in the flesh, this "new and everlasting covenant" is "renewed and confirmed" upon us "for the sake of the whole world." *Dctrine and Covenants* 84:33-40, 48; 86:8-11.

¹⁸"The Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." *Dctrine and Covenants* 21:4-6.

¹⁹This is a "cannot" that reduces to an eternal "will not." It is impossible because He has so chosen, not because external forces prevent it. Another remarkable power of freedom.

²⁰"Eternal" covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth: these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator." *Teachings of the Prophet Joseph Smith*, page 190.

Library File Reference: Freedom.

Early Accounts of Jesus' Childhood

by Hugh W. Nibley*

There are two widely separated traditions of the childhood of Jesus. The older and more valuable one, whose chief representative is a writing known as the *Protoevangelium of James*, was condemned by St. Jerome along with a great deal of ancient and authentic early Christian material and so came under the ban of the Popes.¹ In its place there grew up another and later tradition, a mass of popular fables and miracle stories which captivated the minds of the Middle Ages and have come down to us as the official "Infancy Gospels."² These stories are unabashed daydreams in which Jesus is always "the super-boy" whose tricks are the dread and envy of all His fellows: Jesus slides down a sunbeam or hangs His water pitcher on a sunbeam, and when the other boys try it with disastrous results Jesus instantly and magically mends the damage; when Joseph the carpenter has a hard time fitting pieces of wood together Jesus simply blesses them into place; when a local bully jostles Jesus in the street or breaks His sand castles with a stick, the offender is at a word from Jesus withered upon the spot; when the other kids will not play with Jesus He turns them into goats, and so forth.³ Of course, it is the schoolteacher who takes the worst beating, being struck blind or dead if he dares to scold Jesus or tweak his ear—but only, of course, after Jesus has brilliantly illustrated His own wisdom and the teacher's ignorance.⁴

Separated "by an enormous gap" from this popular literature which so vividly reflects the mentality of late Antiquity is the earlier tradition, sober, plausible, and of recent discovery. New Greek and Cop-



CHRIST IN THE TEMPLE HEINRICH HOFMANN.

(By permission of the Riverside Church, New York City.)

tic manuscript finds now take us back more than 700 years earlier than any childhood accounts of Jesus heretofore known outside the Bible.⁵ Yet it turns out that both traditions deal with the same basic stories. If we strip the later legends of their fantastic accreditations (which are easily recognized because of the conflicts among them), we may well ask whether the nonmiraculous elements they all have in common with each other and the earlier legends might not go back to a foundation of fact. What are these elements?

For one, all sources, early and late, Christian and anti-Christian, agree that Jesus' family was often in trouble and moved about a good deal. The early anti-Christian writers made much of this: a family of improvident ne'er-do-wells, tramping about the country looking for odd jobs; Mary a woman of the lowest classes and the loosest morals, working as a ladies' hairdresser, kicked out by her husband when she had an affair with a Roman soldier (they furnished the name, rank, and serial number), giving birth in disgrace to Jesus, the ambitious boy who picked up a bag of magic tricks in Egypt along with exalted ideas about His own divinity, and who gathered about Him a band of vagabonds and desperadoes with whom He ranged the countryside picking up a living by questionable means.⁶

Implicit in all the early Christian accounts of Jesus, Cullmann observes, is that they are obviously written in reply to these scandalous stories that were spread about concerning the young Jesus and His

(For Course 13, lesson of March 14, "Who Jesus Is"; and of general interest.)

¹The subject is discussed at length by Oscar Cullmann in W. Schneemelcher, *Neutestamentliche Apokryphen*; Tübingen: Mohr, 1959, I, 279, 302.

²Schneemelcher, *Neutestamentliche Apokryphen*, page 303. These stories are found in the *Pseudo-Gospel of Thomas*; *Neutestamentliche Apokryphen*, page 239; the *Miracles of Jesus*; in *Patrologia Orientalis*, 12:636; the *Pistis Sophia* and later works, cited in M. R. James, *The Apocryphal New Testament*, Oxford, 1953, pages 66-70. The most important later work and the source of the *Golden Legend* stories is the *Pseudo-Gospel of Matthew*; in James, *The Apocryphal New Testament*, pages 73-79.

³*Pseudo-Thomas*, chapters 14, 17, *Miracles of Jesus*, in P. O. 12: 632, 635.

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⁵M. Testuz, *Papyrus Bodmer*, No. V (1958); there is a complete discussion and translation of the text in Cullmann, *Neutestamentliche Apokryphen*, pages 277-280. H. Wall, *A Coptic Fragment on the Childhood of John the Baptist* in *Rev. d'Égyptologie*, 8 (1951), 207-214, with a reproduction of the text.

⁶Origen, *Contra Celsum*, I, 27, 32; Talmund, *Sab. XII*, iv.

family at a very early date.⁷ That is why they lay such stress on the spotless purity of Mary, give full play to the journey to Egypt, and emphasize the diligence of Joseph who "never at any time ate the bread of idleness," with the youthful Jesus always working hard at his side.⁸

Now we know who it was that gathered, embellished and published the scandal-stories about the family—it was the doctors of the schools, the same "Scribes and Pharisees" who relentlessly pursued Jesus and John the Baptist during their ministries. Here again all our sources agree that the trouble was about Jesus and that it was the local scribes who stirred up the people against Him and His family wherever they went.⁹ And the people were easily stirred up since (again according to all reports) they were over-awed by Jesus and rather afraid of Him, like the widow woman who took the family in when they came to Egypt—"wrapped in strips of ragged stuff even as we are," says one early preacher—but turned them out of the house when Jesus (at the age of three) brought a dried fish to life.¹⁰ The miraculous element is only to be expected, but would *pro-Christian* apologists all admit that the family was hated and persecuted because of Jesus if there was any reason for denying it? "Look how all the people hate and persecute us," Joseph complains to Jesus in a very early source.¹¹

But what did Jesus do to make all that trouble? All the sources agree with *Luke* 2:52, that He was a good boy and everybody liked Him. Even our collectors of miracle tales are careful to specify that there was nothing abnormal about His family life: "... and He increased in stature like any other child, and He obeyed His parents, and performed all the other duties which it was proper for Him to do ... He called Joseph 'my father,' and Joseph taught Him like a son, and He obeyed him like any good son."¹²

It was not anything Jesus did (it will not be necessary to show what is wrong with the popular "super-boy" stories), but rather things He said which according to the early sources got people upset and enraged the local clergy. The sayings attributed to Him as a child are significant, since they are found among the early *logia* of Jesus, some of which are being accepted by scholars today as genuine

utterances of the Lord:¹³ "My nature is not like yours. I existed before you were born. . . . If you wish to become a father, be taught by me. . . . No one else has seen the mark of the cross which I have sworn to bear. . . . You do not know how you were born or where you came from; I alone know that. . . . I know where you were born, and I know it from my Father who knows me."¹⁴ When He heals the foot of a young man who had injured himself with an axe, Jesus says, "Arise now, split the wood and think of me!" This is very close to the recently-discovered logion, "When you split the wood, there am I!" which scholars now accept as a genuine utterance of Jesus.¹⁵ Whether authentic or not, these childhood sayings of Jesus do represent the oldest, pre-Synoptic, Christian records. Also, all three references to Jesus' childhood in the New Testament mention His phenomenal wisdom, even the greatest doctors at Jerusalem being "... astonished at his understanding and answers." (*Luke* 2:47.)

Another significant element in the "Infancy" stories is their constant preoccupation with the Temple. This again is a mark of the earliest tradition, for as we have shown elsewhere, the Church writers after the fall of Jerusalem become definitely hostile to the Temple as a purely Jewish institution.¹⁶ The main theme is Mary's service in the Temple, "behind the veil of the altar, where she offered up sacrifices"—a strange thing for a woman to do. "Her tunic came down over her seal, and her head-cloth came down over her eyes; she wore a sash around her tunic, and her outer garment was never soiled or torn. . . ."¹⁷

Of peculiar interest in the older stories are the accounts of the family's sojourns in the desert. The *Protoevangelium of James* tells how Jesus when He was eight walked with His family from Jericho to the Jordan, that is, right through the heart of the "Dead Sea Scrolls Country" at the very time when the communities were going full blast. On the way, we are told, young Jesus turned aside to inspect a cave where a lioness had a pair of cubs. The rest of the company were terrified, but the lioness and her cubs first trotted along down to the Jordan and then on out into the desert.¹⁸ Now this is just the sort of thing one would expect to happen: the country was indeed peppered with caves, and lions

(Concluded on following page.)

⁷Cullmann, *Neutestamentliche Apokryphen*, I, 279.

⁸Quote is from Demetrius, *On the Birth of Our Lord*, in E. A. W. Budge, *Miscellaneous Coptic Texts* (Br. Mus., 1915), page 656.

⁹His particular enemy is the son of Annas the Scribe, in some versions Annas himself. *Pseudo-Thomas*, Chapter 3; *Miracles of Jesus*, in P. O. 12:627. It is the Scribes who accuse the child Jesus of working miracles on the Sabbath and stir up the people against him. *Pseudo-Matthew*, in M. R. James, *The Apocryphal New Testament*, page 16, and it is to them that the people complain about Him; it is with the Scribes at the local school that Jesus has the most trouble, above, Note 4.

¹⁰*Pseudo-Thomas* in James, *The Apocryphal New Testament*, page 58. The quotation is from Budge, *Miscellaneous Coptic Texts*, page 679.

¹¹*Pseudo-Thomas*, Chapter 5.

¹²Budge, *Miscellaneous Coptic Texts*, pages 680, 689.

¹³We have treated the subject of the Logia in "Since Cumorah," *The Improvement Era*, November, 1964, page 924.

¹⁴The fullest collections are in the *Miracles of Jesus*, in P. O. 12:629-631, and the Syriac *Pseudo-Thomas*, Chapters 6-8.

¹⁵*Pseudo-Thomas*, Chapter 10, *The Gospel of Thomas*, Logion No. 77; most of the childhood sayings here quoted are found in this work. Jesus' double "in the Pitha Sophia, c. 61," his passing "through the midst of the Archons" (c. 7), also belong to the oldest Christian traditions.

¹⁶Hugh Nibbel, in *Jewish Quarterly Review*, 50 (1959).

¹⁷Budge, *Miscellaneous Coptic Texts*, pages 684-5; *Protoev. Jacobi*, Chapters 4-7.

¹⁸*Pseudo-Matthew*, in James, *The Apocryphal New Testament*, page 77.

were being hunted there as late as the time of the Crusades. What Jesus did was just the sort of naive and foolhardy things that little boys do. The later legends, with the Pseudo-Matthew in the lead, make a great production of this: Jesus goes into a cave of dragons who instantly obey Him, while all the animals of the desert then accompany the family on their journey in a regular Dionysiac procession. Embellishing the sober old story of Anna, Jesus' grandmother, the same stories then have the trees of an oasis bowing down to Mary while a spring of water bursts forth at their feet, and so on.¹⁹ The fact that the early version resists every temptation to tell a miracle story about the lions is a strong argument for its authenticity. But the thing to notice is that we have here the whole family going out beyond Jordan into John the Baptist's country.

A recently discovered Coptic fragment tells how Elizabeth took her son, John, and fled with him to Torine, which can mean either "the Hill country" or "the desert of Torine,"²⁰ the latter being favored in view of another Coptic source that says that Elizabeth and her son lived "in the desert of Torine" for years.²¹ They actually had a house there, and a Coptic bishop who tells how Mary went out there to see Elizabeth cries, "I marvel at Thee, O virgin, how thou didst know where Torine was, and who showed thee the house of Zacharias. . . ."²² When Elizabeth died, according to Serapion's *Life of John the Baptist*, Mary and Jesus came to spend a week with the 7½-year-old John. When their visit was at an end Mary had misgivings about leaving the boy: "Woe is me, O John, for thou art alone in the desert and hast no one." They did not leave, in fact, until they had "instructed John how to live in the desert," being themselves something of experts in desert lore. John, however, reassured them with the news that he would not be alone, but actually live in a community of prophets and angels, "as if it were a multitude of people."²³

Now Serapion knew precious little about the desert Saints of Qumran who had disappeared 300 years before his day, and naturally thought as we do one living in the desert as necessarily living alone. But today we know that those very deserts in Jesus' time housed large communities of pious Jews who had retired from Jerusalem by invitation, in the manner of Lehi. Jesus, as we know from the Bible, often retreated to the desert, and the practice seems to go back to His childhood. After the return from

Egypt, according to the Pseudo-Thomas, "Joseph took Jesus into the desert where they lived until things quieted down at Jerusalem." Mary went to stay with her relatives in Capernaum, planning to join her husband later in Nazareth, "where Joseph possessed the property of his father." Then "when Jesus was 7 years old and things were quiet in the realm . . . they returned to Bethlehem and lived there."²⁴ James confirms the picture: "I, James, who wrote this, went into the desert when there was rioting in Jerusalem at the death of Herod." ²⁵ It was the natural and customary thing to do, as the Dead Sea Scrolls and the example of Lehi amply attest.

The Proto-Gospel of James begins by telling how the righteous and childless Joachim, desiring a blessing, went out in the desert and lived in a tent for 40 days. It also tells that when doubts were expressed by some regarding the virginity of Mary, Joseph went out into the desert to be tested, after first submitting to the "water of testing"; and after he had returned, his honor vindicated, Mary went out next to undergo the same test.²⁶ The story is peculiar and awkward enough not to be anybody's invention, and indeed one is reminded of the great importance placed upon testing and examining the purity of all comers to the community of the Dead Sea Scrolls, and of their purging of defilements by baptisms and washings. If any doubts existed as to a person's sanctity, passing the tests of the holy covenants of the desert would allay them.²⁷ A valuable apocryphal source first detected by this writer recounts that it was in one of the desert communities of priests by the banks of the Jordan that Mary became betrothed to Joseph.²⁸

So we would suggest as a possible historical kernel of the stories about the childhood of Jesus certain basic propositions: 1) the family was poor and hard-working, 2) they moved about a good deal, 3) the youthful Jesus said things that astonished and disturbed people, 4) the local ministers stirred up trouble and spread scandalous reports about the family, and 5) they had connections with the pious heretics of the desert, whose writings are full of New Testament ideas and phraseology.

The Latter-day Saint reader cannot but note striking parallels between the early anti-Christian scandal stories and the Palmyra tales about the Joseph Smith family.

¹⁹In M. R. James, *The Apocryphal New Testament*, page 59.

²⁰Colophon of the *Protoev. Jacobi*, Chapter 25.

²¹*Protoev. Jacobi*, Chapter 15.

²²See for example the "Manual of Discipline," III 4, 5, 8, 9; V 13, 14.

²³Tha'labi, *Qissas al-Anbiyah* (Cairo, 1922) page 260.

Library File Reference: Jesus Christ—Childhood.

¹⁹In Cullmann, *Neutestamentliche Apokryphen*, I, 306-308.

²⁰H. Wall, in *Rev. d'Egyptologie*, 3 (1951), page 209.

²¹Budge, *Miscellaneous Coptic Texts*, page 682.

²²Budge, *Miscellaneous Coptic Texts*, page 667.

²³Text in Cullmann, *Neutestamentliche Apokryphen*, I, 310-311.

Some Striking Similarities of the Church Yesterday and Today

by Russel B. Swensen*

THE Church of Jesus Christ of Latter-day Saints believes that it is a restoration of the primitive Christian Church of the Apostolic Age. There are some striking similarities between the two. However, these relate more to spirit, ideals, functions, and achievements rather than to precise details of ecclesiastical structure. Following is a statement of these resemblances.

Significance of the Vision of the Risen Jesus

The appearance of the resurrected Jesus to His apostles and His appearance to Joseph Smith in a vision inspired both Churches with a dynamic purpose which caused tremendous spiritual fervor and missionary expansion.

Beliefs

The primary concept of the early Church was the revelation of the nature and personality of God in Jesus Christ. He had established the Kingdom of God on earth in the Church. Membership in the Church and conformance to its ideals and practices assured one of salvation. The Christians considered themselves to be the true spiritual heirs of the promises which God had made to Abraham and the Hebrew prophets of the Old Testament. The founding of the Church and its development were a literal fulfillment of ancient prophecy. Jesus would return with power and splendor to bring peace and order to the world in a millennial kingdom which would be a prelude to the resurrection of the dead and final judgment. The apostolic leaders were in vital spiritual communion with Jesus through direct revelation, and devout members experienced a rich outpouring of diverse spiritual gifts. (See *1 Corinthians* 12:1-34.)

Church Officials

There is some difficulty in determining the exact duties and responsibilities of various officials mentioned in the New Testament and early Christian literature. However, the authority and inspiration of apostolic leadership under Peter's direction is clear and significant. The apostles were the vigor-

ous leaders of a great missionary activity in various provinces of the Roman Empire. Prophets (see *Acts* 13:1-3; 21:10-13) and teachers assisted in the preaching and teaching activities of missionary work. Bishops, elders, and deacons were leaders in local branches of the Church. The bishop was the authoritative and administrative head of the branch. The letters of *I and II Timothy* and *Titus* relate a great deal about their qualifications, responsibilities, and administrative duties. They were in charge of spiritual discipline, financial and welfare affairs, with responsibility for selecting speakers and conducting the worship services. The term *pastor* generally referred to these leaders. This was the Latin word for shepherd, and the bishop was truly the shepherd of his local flock. Elders assisted him in spiritual and temporal affairs, while deacons were primarily concerned with temporal affairs under the direction of the bishop. These leaders were generally married. Unlike modern professional clergymen they had no garb or church salaries. Practicing celibacy, wearing of vestments, and paying salaries did not become prevalent until the fourth century A.D.¹

Church Ordinances

Baptism was by immersion.² It was performed for the remission of sins and admission into the Kingdom of God. It was a sacred commitment, a covenant, to live according to the teachings of Jesus. After the first two centuries A.D. it became a supernatural miracle to transform the corrupt depravity of man. This latter emphasis led to the baptism of infants to effect this transformation as early as possible. After baptism the Holy Ghost was conferred by the laying on of hands. The Lord's Supper was a simple, sacred ritual to inspire memorial devotion to Jesus and His teachings. The sick were anointed with oil and blessed by elders who prayed for their recovery. (See *James* 5:14, 15.)

Meetings

There were allusions in the letters of Paul, and

(For Course 11, lesson of February 21, "Organization of the Church"; for Course 13, lesson of July 5, "The Kingdom of God"; for Course 29, lesson of March 21, "Church of Jesus Christ"; and of general interest.)

¹F. J. Foakes-Jackson, *The History of the Christian Church*; George Allen and Unwin, Ltd., London, 1911; pages 570, 571.

²A. C. McGiffert, *A History of Christianity in the Apostolic Age*, Charles Scribner's Sons, New York, N.Y., 1897; page 542.

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Art by Dale Kilbourn.

a most specific one in the letters of Pliny the Younger, about the nature of Christian meetings.³ At first they were held in large private homes and later in simple buildings. They were held on Sunday before daybreak because most Christians had to work that day. It was not a regular holiday at the time. Services were characterized by great fervor and simplicity. There were prayers, singing of hymns, a collection for the poor, and scripture reading. The major feature was the sermon and a sacred pledge of members to live righteous lives.

Christian Fellowship

A powerful sense of brotherhood, love, and spiritual kinship was a noteworthy feature of Christian meetings and other social relationships. Pagan critics had to admit and admire this unusual fraternal affection among the despised Christians. The Apostle Paul affirms this to be the supreme virtue in his great rhapsody on love in *I Corinthians* 13. This deep unity and fellowship were greatly furthered by the terrible adversities of persecution and the great welfare program carried on by the Church for the poor.

Christian Morals

The spiritual teachings of Jesus and admonitions of the apostolic leaders inspired personal reform and a high moral standard among members. The eminent philosopher Justin said he became a member primarily because of the high moral life which he found among Christians. Paul is most vigorous in stressing this upon the Saints. (*Galatians* 5:13-26.)

³Pliny, *Letters*, pages 96, 97.

◀ At first meetings were held in large, private homes and later in simple buildings. They were held on Sunday before daybreak because most Christians had to work that day. There were prayers, singing of hymns, sermons, a collection for the poor. A powerful sense of brotherhood prevailed.

Missionary Zeal

Missionary fervor was a most basic Christian attitude. Paul's letters reflect a tremendous enthusiasm for missionary work. *The Book of Acts* is primarily a great history of missionary expansion under the direction of Peter and Paul. Celsus, a hostile critic of Christianity in the second century, was bitter at the success of Christian slaves in converting women and children of wealthy households while the men were away. This is a testimonial to the zeal of ordinary members in this work.

Welfare Assistance

Achievement in this field was one of the most outstanding features of the early Church. To give freely and generously to those in need was a sacred obligation. Paul exhibits unusual tact and persuasive skill in his appeal to the Corinthians for this purpose. (See *II Corinthians* 8 and 9.) The achievements of many of the Christian churches in effective welfare aid within the Roman Empire was truly remarkable. The Emperor Julian, another hostile critic of the Church, testified to this when he said, "The impious Galileans nourish both their own needy and ours also."⁴

The Dignity of Labor

Members were exhorted to be industrious and faithful in their employment, no matter how menial. A heavy emphasis was made on the dignity and necessity of work. This was in great contrast to the attitude of pagan society, which despised manual and lowly work as fit only for slaves and menials. When a Christian traveled to a distant place, he could expect three days lodging and food from the local church. On the third day he was expected to seek employment, which would be provided for him by the local church leaders who constituted an effective employment agency.⁵

It can be seen from the above that the early Christians were impelled by their spiritual convictions and by their church leaders to respond to their responsibilities and problems in a religious system that has some vital similarities to our own Church.

⁴Julian, *Letters*, page 49.

⁵Didache, XII, 5.

Library File Reference: Christian Church—Primitive and early.

The Gift of the RESURRECTION

by Richard O. Cowan

The resurrection of the body, the greatest gift to man, was made possible through the atonement of Jesus Christ. In writing on this subject, the Apostle Paul declared:

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. (1 Corinthians 15:21, 22.)

One of the clearest scriptural definitions of the resurrection is found in the teachings of the Book of Mormon prophet, Amulek:

The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. (Alma 11:43.)

Notice how the Book of Mormon links resurrection with the judgment to form a broader concept of "restoration." (See *Alma*, chapters 40 and 41.)

In his great chapter on the resurrection, referred to above, Paul pointed out that resurrected bodies will be spiritual by nature, in contrast to the corruption of our present mortal bodies. President Joseph Fielding Smith has clarified this point by indicating that blood is the life of the mortal body, while resurrected beings are quickened by spirit.¹

The New Testament makes it clear that even though resurrected bodies are quickened by spirit, they are at the same time composed of tangible flesh and bones. Following His resurrection, the Saviour appeared to the apostles who were assembled in a closed room. When they saw Him miraculously enter their midst, they thought He was a spirit. The Lord invited them to "... handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (See *Luke* 24:39.) Though tangible, resurrected bodies have power to pass through what we commonly regard as solid matter.

The revelations given through the Prophet Joseph Smith in our own day point up the importance of the resurrection. Because the body plus the spirit constitute the soul of man, physical death causes the dissolution of the soul which, however, is restored

through the resurrection. (See Doctrine and Covenants 88:15, 16.) Another revelation stated that only when the spirit and element (physical body) are inseparably connected, which occurs in the resurrection, can one receive a fulness of joy. (Doctrine and Covenants 93:33.)

Through the resurrection, our bodies will become physically perfected. (See the teachings of Amulek, quoted above; also *Philippians* 3:20-21.) Further, President Joseph F. Smith has noted,

*... The child that was buried in its infancy will come up in the form of the child that it was when it was laid down; then it will begin to develop. From the day of resurrection, the body will develop until it reaches the full measure of the stature of its spirit. ...*²

Even though all will be perfected physically, not all resurrected bodies will be prepared for the same degree of glory.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. ... (1 Corinthians 15:40-42.)

This teaching was amplified in a Latter-day revelation. (See Doctrine and Covenants 88:17-32.) Note the relationship between the law we abide and the glory for which our resurrected bodies will be prepared. Thus, in a very real sense, the sons of perdition will "enjoy that which they are willing to receive." (verse 32.) In this light, it is apparent that the resurrection itself is a kind of judgment.

All people will not be resurrected at the same time. The Bible speaks of two general divisions, known as the resurrections of the just and the unjust (see *Acts* 24:15), sometimes known as the first and second resurrection, respectively. Celestial candidates come forth in the "morning" of the first resurrection: (1) many Saints were resurrected with Christ (*Matthew* 27:52-53); (2) some, at least, have been resurrected since then (e.g. Moroni, Peter, and James); and (3) a general celestial resurrection will occur at the time of the Second Coming. (Doctrine and Covenants 88:97-98.) Terrestrial candidates will come forth in the "evening" of the first resurrection and in time enjoy the blessings of the millennial reign. (See Doctrine and Covenants 45:54; 76:73-75; 88:99.) Those who inherit celestial glory and those who have become sons of perdition will not come forth until the second resurrection, after the millennium has ended. (See *Revelation* 20:1-6; Doctrine and Covenants 88:100-101.)

¹*Latter-day Prophets Speak*, selected and edited by Daniel H. Ludlow; Bookcraft, Salt Lake City, Utah, 1948; page 44.
Library File Reference: Resurrection.

²See Joseph Fielding Smith, *Doctrines of Salvation*, Volume II; Bookcraft, Salt Lake City, Utah, 1955; chapters 14 and 15.
(For Course 5, lesson of April 18, "The Resurrection"; for Course 7, lesson of April 18, Easter lesson; for Course 13, lesson of February 7, "Resurrection"; for Course 17, lesson of April 4, "Eternal Progression"; and of general interest.)

The Gift of the Resurrection

FIRST RESURRECTION (*Resurrection of the Just*)¹

Resurrection of Jesus Christ
(Many others resurrected
at that time.)

Celestial Bodies

Terrestrial Bodies

← **MILLENNIAL REIGN (1000 years)** →
(*Second Coming of Christ*)

SECOND RESURRECTION

Telestial Bodies

(*Resurrection of the Unjust*)
Sons of Perdition

**Final
Judgment**

¹See Joseph Fielding Smith, *Doctrines of Salvation*, Volume II; Bookcraft, Salt Lake City, Utah, 1955; pages 295, 296.

TYPES OF BODIES

SPIRIT BODIES	MORTAL BODIES	IMMORTAL BODIES
<p>1. The Holy Ghost.</p> <p>2. Spirits in pre-earth life (unembodied).</p>	<p>1a. Our present state.</p> <p>b. Mortals on earth during Millennium.</p>	<p>CELESTIAL</p> <p>1. God the Father and the Son</p> <p>2. Post-mortal bodies resurrected to celestial glory.</p>
	<p>2. Translated beings.</p> <p>"Translated beings are still mortal and will have to pass through the experience of death."¹</p> <p>"Their place of habitation is that of a terrestrial order, and . . . [they] as yet have not entered into so great a fulness as those who are resurrected from the dead. . . ."</p> <p>" . . . translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry before they can enter into so great a rest and glory."²</p> <p>Some translated beings are: City of Enoch (<i>Genesis</i> 5:24; <i>Hebrews</i> 11:5; <i>Moses</i> 7:18-21, 69.) Moses (<i>Alma</i> 45:18-19.) Elijah (<i>II Kings</i> 2:11.) John the Revelator (<i>Doctrine and Covenants</i> 7; 3 <i>Nephi</i> 28:6; <i>John</i> 21:21-23.) Three Nephites (3 <i>Nephi</i> 28.)</p>	<p>TERRESTRIAL</p> <p>Post-mortal bodies resurrected to terrestrial glory.</p>
<p>3. Spirits who have passed through mortality (disembodied). To be resurrected according to merit.</p>		<p>TELESTIAL</p> <p>Post-mortal bodies resurrected to telestial glory.</p>
<p>4. Satan and one-third of hosts of heaven who were cast out (unembodied).</p>		<p>SONS OF PERDITION</p> <p>Post-mortal bodies resurrected without glory.</p>

¹Joseph Fielding Smith, *Doctrines of Salvation*, Volume II, page 300.

²Melvin R. Brooks, *LDS Reference Encyclopedia*; Bookcraft, Salt Lake City, Utah, 1960; page 497.

Weakness Through Strength

KING MIDAS: *Whatever he touched turned to gold.*

Art by Bill Johnson.



Over the cafeteria table my friend and I chatted about a man we both knew well. Our acquaintance was a leader of tremendous courage. With a head held high and jutting jaw he had weathered violent storms—blizzards of criticism and even ridicule. He had come through with widespread respect.

But now this man had entered on a foolhardy venture.

"Yes," my luncheon companion began thoughtfully, "his strength has become his weakness."

The man had let his great courage become foolhardiness.

All of us have strengths. Sometimes some of us let them deteriorate into weaknesses.

There was a young man whom many of us admired for his golden tongue. We watched him talk himself into high places. But as time went on, his wonderful words became his undoing. He relied on talk when work and action were needed. He slid downhill.

There was once a woman in our neighborhood who was a meticulous housekeeper. So much so was she that when some people called at her home they found living room furniture covered with white sheets. Callers were taken to another room. Her home to some guests seemed like a morgue. A strength had become her weakness.

This week I have been scanning one of my old school yearbooks.

It is interesting to review the pictures of those who were student leaders then, and check what they are doing now. Most of them have achieved a good measure of success. But there is one handsome fellow who was voted one of the "most popular" on the campus. Through the years he has used his charm to deceive in business. His strength has become his weakness.

In baseball circles they tell a story about Fred Hutchinson, late manager of the Cincinnati Reds. One of his young pitchers had hurled six no-hit innings. Then Fred took him out of the game—an unheard of move. Why did he do it? The wise manager explained: "He was too young to be a no-hit pitcher." Fred Hutchinson did not want his ace to let his strength—a great throwing arm—become a weakness.

Remember King Midas, ruler in an ancient country in Asia Minor? According to Greek mythology, as a reward to Midas the god Bacchus gave him power to turn into gold whatever he touched. Midas was pleased with his new-found power. Every stick and stone his fingers met became glittering gold. Then Midas discovered that every morsel of food he touched also turned into gold. He prayed to his god to help him. His strength had become his weakness.

Never has the world seen the prosperity it now enjoys, and never have our colleges and universities been so crowded. Wealth and learning are at an all-time high. And with them there is the danger

of letting these strengths become weaknesses.

The other night some of us heard a wise man from the East warn the world of this danger. His bushy, steel-gray hair glistened with perspiration, which also sent trickles down his tan cheeks. His brown eyes flashed, and his prominent nose and chin protruded as he spoke intently, almost fiercely.

His name: Dr. Charles Habib Malik, professor of philosophy at the American University of Beirut in Lebanon. He was president of the United Nations General Assembly in 1958-59. He was speaking to Americans, but his message was for men everywhere. "The world is turning its back on you because you are turning your back on yourself," he warned. "Do not turn from the basics that have made America great—an abiding faith in God and in the dignity of man, created in the image of God," he pleaded. He appealed to America and the world not to let the power of material wealth and learning corrode because of a diminishing faith in God.

He could have cited Job who acquired riches but remained meek, and the Apostle Paul who remained humble with much learning—because both men found balance through faith. They did not let their strengths become weaknesses.

—Wendell J. Ashton.

(For Course 9, lessons of March 21 and 28, "A Leader Is Sincere" and "A Leader Has Courage To Do Right"; for Course 15, lesson of February 28, "To the Land of Promise"; for Course 17, lesson of March 14, "Nature of Man"; and for general reading.)